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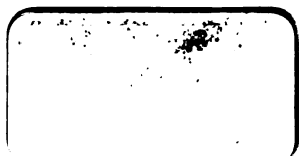
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E. J. Vernon

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KING ALFRED'S
ANGLO-SAXON VERSION OF
BOETHIUS
DE CONSOLATIONE PHILOSOPHIÆ:



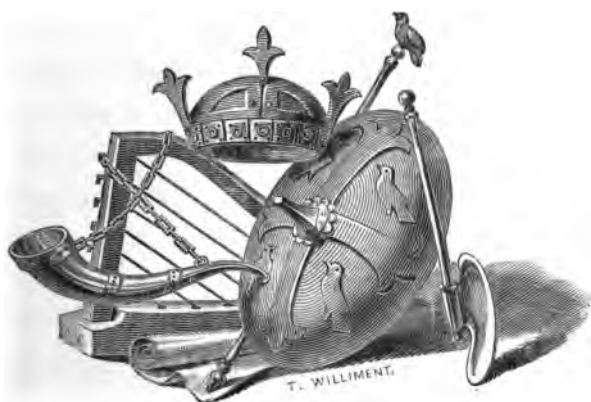
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KING ALFRED'S
ANGLO-SAXON VERSION OF
BOETHIUS
DE CONSOLATIONE PHILOSOPHIÆ:

WITH AN ENGLISH TRANSLATION, AND NOTES.

BY

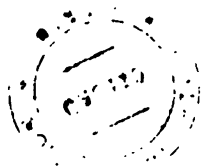
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EDITOR'S PREFACE.

THE reader is here presented with a new edition of King Alfred's paraphrastical version of Boethius, justly esteemed one of the most curious relicks of Anglo-Saxon literature. The catalogue of Anglo-Saxon Manuscripts, by Wanley, describes two ancient copies of this work; one preserved in the Bodleian Library, and the other (since destroyed) in that of Sir Robert Cotton.† Junius, the author of the *Etymologicum Anglicanum*, seems to have entertained a design of publishing the work from these MSS.; for, after copying the Bodleian with his own hand, he compared his transcript with the Cotton, and added the various readings which he found in it.—The chief difference of the two MSS. consisted in this, that the former contained *prose*, and the latter *poetical* versions, of so many of Boethius's metres as were rendered into Saxon.—Junius's transcript, not having been committed to the press in his life-time, passed, on his decease in 1677, with his other MSS., into the possession of the University of Oxford.—In 1698 Mr. Rawlinson published his edition of Alfred's Boethius.

† Wanl. Catal. pp. 64. 217.—The Cotton MS. is mentioned by Wanley as "*optimæ notæ*," and he describes it as follows: "*Boetius de Consolatione Philosophiæ, Saxonice per Ælfredum Regem versus; quo vivente, aut saltem paulo post obitum ejus, hunc cod. scriptum credo.*"

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This, as its title † imports, is copied from Junius's transcript. The text consequently is that of the Bodleian MS., the various readings of the Cotton being subjoined throughout, and the poetical versions of the metres placed together at the end of the volume. Mr. Rawlinson's edition, considered as a representation of the MSS. with their variations, appears to deserve the praise of accuracy given to it by Dr. Hickes.

The present edition is founded on Mr. Rawlinson's, but with such alterations as, it is hoped, will render it more acceptable to the Anglo-Saxon student. The readings taken from the Cotton MS. have been carefully examined, and in numerous instances introduced into the text. By this means difficulties are removed, and many passages which appeared inexplicable are restored to sense and grammar. In a few instances, recourse has been had to conjectural emendation; but this liberty has been exercised with caution, and the former reading is invariably preserved in the notes; words introduced being distinguished by brackets.—In orthography, this edition generally conforms to the preceding. The interchange of letters, in every way consistent with the enunciation of similar or nearly similar sounds, is well known to be of perpetual occurrence in the Anglo-Saxon language. Words are frequently spelled three or four different ways in the same page, and even within the compass of as many lines.—In the punctuation, few alterations have been made; but the English translation will sometimes indicate what appears to be a more proper division of

† "AN. MANL. SEVER. BOETHI. Consolationis Philosophiæ Libri V. Anglo-Saxonice redditi ab ALFARDO inclyto Anglo-Saxonum Rege. Ad apographum Junianum expressos, edidit Christophorus Rawlinson à Collegio Regiæ. Oxoniæ, à theatro Sheldoniano MDCXCVIII. Sumtibus editoris, typis Junianis."

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the sentences. It has every-where been considered as a leading principle, to do too little rather than too much; to suffer obscurities to remain, rather than remove them by doubtful alteration; to admit nothing which can impair the authenticity or alter the character of the work.—In the English translation nothing beyond a plain and, for the most part, literal version, has been attempted.—The Notes at the end of the volume contain explanations relative to the text of this edition, and a few miscellaneous remarks.—Some apology may be thought necessary, for not adding the whole of Alfred's poetical versions of the metres. This had been originally intended, but it was found that the insertion of them, with such notes as appeared indispensable, would require a second volume. From motives of prudence, therefore, this part of the design has been abandoned, with the exception of one poetical specimen, which forms the Appendix.

The works of Alfred have been always classed among those writings which exhibit the Anglo-Saxon language in its greatest purity.† Considered in this point of view, every one of his literary productions is interesting and valuable. But the present work possesses a higher claim to attention. In his other translations Alfred has seldom introduced any original matter. In his Boethius, on the contrary, he aspires to the character of an original author; exercises his own judgment; amplifies some parts,

† The term *Anglo-Saxon* is rather equivocal. It is sometimes used in a general sense, as when we mention 'the Anglo-Saxons,' 'the Anglo-Saxon heptarchy,' or 'the Anglo-Saxon language,' without farther distinction; and sometimes in a more confined sense, as when we speak of 'the Anglo-Saxon dialect,' in contradistinction to the *Dano-Saxon*. It is in the latter sense that we apply it to the language of Alfred.—A few observations on the dialects are thrown together in a Note at the end of this preface.

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abridges others, and adds a variety of remarks and illustrations.—The work of Boethius, *De Consolatione Philosophiæ*, independantly of its intrinsic merit, is interesting from the circumstances under which it was written. Composed during the long imprisonment which was terminated by his death, it furnishes a practical illustration of its own lessons, and proves that the author, under his misfortunes, enjoyed every consolation which Philosophy could afford. To considerations of this sort may be attributed the general predilection for this work during the middle ages. We have reason to believe that Alfred received comfort from it during the calamities which attended the early part of his reign. According to his own account, it was amid “various and manifold worldly occupations which often busied him both in mind and in body,” that he first translated it, in the form in which it appears in the present volume. The poetical versions of the metres were a subsequent work, undertaken, doubtless, in times of greater tranquillity and leisure.

BOETHIUS divides his treatise into five books, and each book into alternate portions of prose and poetry. The general plan of it is, that Philosophy is represented as appearing to the author in his prison, attentively listening to his complaints, offering a variety of arguments by way of consolation under his misfortunes, and discussing and answering the objections and difficulties which he suggests.—The first book consists chiefly of the complaints of Boethius, and some general consolations of Philosophy, who enquires into the nature and causes of his trouble. In book 2. Philosophy describes the inconstancy of fortune; endeavours to convince Boethius that he overrates his misery; assures him that happiness is not to be found in riches, in power and honours, or in

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glory and fame; and instructs him that adverse fortune is often profitable. In book 3. Philosophy teaches him, that all men are in search of happiness or the sovereign good, which some falsely place in created goods, such as riches, dignities, power, glory, and pleasure. These she separately considers, and in conclusion asserts that the supreme good resides in the Deity alone. In the fourth and fifth books, Boethius states various objections: 1. That vice goes unpunished, and virtue unrewarded. 2. That the prosperity of the wicked, and the misfortunes of the virtuous, are inconsistent with God's just government. 3. That, since God foresees all things, there can be no such thing as chance or accident. 4. Neither can there be any human liberty. 5. That the divine providence and foreknowledge are inconsistent with human liberty.—These objections are answered by Philosophy at considerable length.

ALFRED, in his Anglo-Saxon version, alters the general arrangement of the work, recasting the whole into forty-two chapters, most of which are divided into sections; and prefixing to it a short preface, and a table of contents.—The first six chapters comprise, besides introductory matter, a short and rather confused abridgment of the first book of Boethius, omitting metres 3. and 4.—The fifteen following chapters, namely, those to **xxi.** inclusive, comprise the second book of Boethius, omitting metre 1.—This being the commencement of the argumentative part of the work, Alfred begins to follow his original with more regularity, nevertheless introducing many variations and additions. He proceeds in the same manner through the third and fourth books; the former of which takes up thirteen of his chapters, namely from **xxii.** to **xxxv.** inclusive; and the latter, chapters

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xxxvi. to xxxix., and the first four sections of chapter xl.—The remaining sections of chapter xl., together with chapters xli. and xlii., which conclude the work, comprise Boethius's fifth book, but with numerous and important alterations. The first, third, and fourth metres, of this last book, are omitted.—The following is a list of the passages most remarkable for originality: Chap. i. An account of Boethius's imprisonment. Chap. xv. Description of the golden age. Chap. xvii. On the duties of kings. Chap. xix. On the vanity of the pursuit of fame. Chap. xxi. On the power and goodness of the Creator, in upholding and regulating the system of the universe. Chap. xxv. On natural dispositions. Chap. xxix. §. 1. On the weakness and unhappiness of kings. §. ii. On the condition of the favourites of princes, as exemplified in Seneca and Papinian. Chap. xxx. §. ii. On the natural equality of mankind. Chap. xxxiii. §. iv. Address to the Deity. Chap. xxxiv. §. x. On the nature of trees and plants. Chap. xxxv. §. iv. The fable of the giants warring against Jupiter, and history of the tower of Babel. §. vi. The story of Orpheus and Eurydice. Chap. xxxvii. §. 1. On proud and unjust kings. Chap. xxxviii. §. 1. The story of Ulysses and Circe. Chapters xl. and xli. On the divine predestination, and human liberty. Chap. xlii. Of God and eternity.—But it is not merely in the passages here referred to, that traces of the mind of Alfred are to be found. Whoever shall take the trouble of comparing his version with the original work, will find in almost every part, turns of thought and expression highly illustrative of his religious, moral, and intellectual character. The endowments and actions of Alfred have ever been themes of admiration and applause, and writers have frequently expressed their wish to see his character drawn “in more lively colours, and with more particular strokes.”

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This has at length been ably performed by Mr. Turner, and chiefly with materials derived from the present work.

Enough, probably, having been said, to convince the reader that this production of our illustrious Alfred is deserving of his attention ; impartiality requires that some notice should be taken of its defects. In a work of this nature, composed at a remote period and under peculiar disadvantages, offences against good taste must be expected. The reader will not be surprised at meeting with unnecessary repetitions ; incorrect similes and allusions ; and language not altogether consistent with modern notions of delicacy and refinement. In addition to faults (if such they can be called) of this nature, Alfred occasionally confounds names and historical facts ; he sometimes mistakes the meaning of his original, and he is sometimes perplexed by the peculiarities of his own language.† Blemishes of the kind here alluded to, are not, however, so numerous or so prominent as to detract much from the general merit of the work, which, with all its imperfections, may be justly classed among the most valuable monuments of our ancient literature.

It would be superfluous to offer, in this place, any extended observations in recommendation of the study of the Anglo-Saxon language. The interesting nature of the Saxon, considered in itself, as one of those tongues in which the formation of languages may be distinctly traced ; the light which it throws on modern English and its provincial dialects ; its utility in the study of our older writers ; and the stores of information which it opens to the

† See Note 17.

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divine, the lawyer, and the historian—are inducements which need only be mentioned, to be duly appreciated. Since the publication of Mr. Turner's excellent History, a taste for this species of literature has revived, and its importance is generally admitted. Several works of great merit, also, have been produced. The Rev. Dr. Ingram has published an enlarged and improved edition of the Saxon Chronicle. The poetry of the Anglo-Saxons has been elucidated by the Rev. J. J. Conybeare. And the access to the language has been facilitated by the Rev. J. Bosworth in his Elements of Anglo-Saxon Grammar, a work replete with curious philological information.†—Publications like these, must have greatly contributed to the diffusion of this agreeable and useful species of learning. If the present volume should conduce, though in an inferiour degree, to the same end, the editor will not regret the labour he has bestowed upon it.

† A compendious Anglo-Saxon Dictionary, with explanations in Latin and English, has been lately announced as in preparation by Mr. Bosworth.



NOTE ON THE SAXON DIALECTS.

HICKES, in c. 19. of the Anglo-Saxon Grammar in his *Thesaurus*, states that there are three dialects of the Saxon language, distinguishable from the pure and regular language of which he has already treated, namely, that found in the authors who flourished in the southern and western parts of Britain. These dialects he arranges, according to certain periods of history, as follows: 1. The *Britanno-Saxon*, which, he says, was spoken by our ancestors, from their original invasion of Britain till the entrance of the Danes, being about 337 years.—2. The *Dano-Saxon*, which, he says, was used from the entrance of the Danes till the Norman invasion, being 274 years, and more especially in the northern parts of England and the south of Scotland.—3. The *Normanno-Dano-Saxon*, spoken from the invasion by the Normans till the time of Hen. II., which towards the end of that time, he says, might be termed *Semi-Saxon*.—Writers of considerable eminence, appear to have considered this arrangement of the dialects as a complete history of the language, without adverting to the circumstance of Hickes's distinguishing them all from "the pure and regular language" which is the primary subject of his work. From this partial view, a notion has become current, that the *Dano-Saxon* dialect, previously to or during the reigns of the Canutes, became the general language of this country, and that our present language was formed by gradual alterations superinduced upon the *Dano-Saxon*. This being taken for granted, it

NOTE ON THE

has appeared easy to decide upon the antiquity of some of the existing remains. Poems written in Dano-Saxon, have been of course ascribed to "the Dano-Saxon period;" and Beowulf, and the poems of Cædmon, have been deprived of that high antiquity which a perusal of the writings themselves inclines us to attribute to them, and referred to a comparatively modern era.

With all due respect for the learning of the author of the *Thesaurus*, it may be said that he has introduced an unnecessary degree of complexity on the subject of the dialects. His first dialect, the Britanno-Saxon, may be fairly laid out of the question. The only indisputable specimen of it, according to his account, is what he calls "a fragment of the true Cædmon," preserved in Alfred's version of Bede—a poem which has nothing in language or style to distinguish it from the admitted productions of Alfred. Dismissing the supposed Britanno-Saxon, as unworthy of consideration, the principal remains of the Saxon language may be arranged in two classes, viz. those which are written in *pure Anglo-Saxon*, and those which are written in *Dano-Saxon*. These, in fact, were the two great dialects of the language. The former was used (as Hickeys observes) in the southern and western parts of England; and the latter in the northern parts of England and the south of Scotland. It is entirely a gratuitous supposition, to imagine that either of these dialects commenced at a much later period than the other. Each was probably as old as the beginning of the heptarchy. We know that among the various nations which composed it, the Saxons became predominant in the southern and western parts, and the Angles in the northern. As these nations were distinct in their original seats on the continent, so they arrived at different times, and brought with them

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different dialects. This variety of speech continued till the Norman conquest, and even afterwards. It is not affirmed that the dialects were absolutely invariable. Each would be more or less changed by time, and by intercourse with foreigners. The mutual connexion, also, which subsisted between the different nations of the heptarchy would necessarily lead to some intermixture. But we may with safety assert, that the two great dialects of the Saxon language continued substantially distinct as long as the language itself was in use—that the Dano-Saxon, in short, never superseded the Anglo-Saxon. In a formal dissertation on this subject, citations might be made from the Saxon laws from Ethelbert to Canute, from the Saxon Chronicle, from charters, and from works confessedly written after the Norman conquest, to show that, whatever changes took place in the dialect of the southern and western parts of Britain, it never lost its distinctive character, or became what can with any propriety be termed Dano-Saxon. After the Norman conquest, both the dialects were gradually corrupted, till they terminated in modern English. During this period of the declension of the Saxon language, nothing was permanent; and whether we call the mixed and changeable language ‘Normanno-Dano-Saxon’ or ‘Semi-Saxon,’ or leave it without any particular appellation, is not very important.—An additional proof that the two great dialects were not consecutive, but contemporary, might be drawn from early writings in *English*, and even from such as were composed long after the establishment of the Normans. We find traces of the pure Anglo-Saxon dialect in Robert of Gloucester, who wrote in the time of Edward I. and whose works are now understood almost without the aid of a glossary; whereas the language of Robert Langland, who wrote nearly a century later, is

NOTE, &c.

more closely connected with the Dano-Saxon, and so different from modern English as to be sometimes almost unintelligible.— Though these differences have been gradually wearing away, our provincial glossaries afford evidence that, even at the present day, they are not entirely obliterated.

Alfred's language is esteemed pure Anglo-Saxon, yet we find in his poetical compositions some words, which, according to Hickes, belong to the Dano-Saxon dialect. This may be readily accounted for. It is extremely probable that the works of the poets who flourished in the north of England and the adjoining parts of Scotland, and who composed their poems in Dano-Saxon, were circulated, if not in writing, at least by itinerant reciters, in all the nations of the heptarchy; that they were imitated by the southern poets; and that some particular words and phrases were at length considered as a sort of poetical language, and indispensable to that species of composition. Some words which occur in the poems of Alfred, as well as in *Beowulf*, *Cædmon*, &c., are seldom or never met with in prose. Of Alfred's early attention to poetical recitations we have a remarkable testimony in Asser: "*Saxonica poemata die noctuque solers auditor relatu aliorum sæpissime audiens, docibilibus memoriter retinebat.*" Wise's Asser, p. 16.



PROŒMIUM,

UNÀ CUM TITULIS CAPITUM.

PROÆMIUM.



LFRED Kuning pær pealhƿtōð ðiſſe
bec. ⁊ hie of bſc Ledene on Engliſc
pende. ꝥa hio nu iſ gedon. hƿilum
he ſette ƿorð be ƿorðe. hƿilum and-
gite of andgite. ꝥa ꝥa he hit þa ſƿeotoloſt ⁊
andgitefullicoſt Ʒeneccan mihte ſon þæm miſtlicum
⁊ manigſƿealdum ƿeoruld biſƷum þe hine of æƷer
ge on mode ge on lichoman biſƷodan. Ða biſƷu
uſ ſint ſƿiþe earfoþ ſime þe on hiſ ðaƷum on
þa ſicu becomon þe he underſanƷen hæfðe. ⁊
þeah þa he þaſ boc hæfðe geleoſnode ⁊ of Lædene
to Engliſcum ſƿelle Ʒepende. þa Ʒeporhte he hi
eſter to leoþe. ꝥa ꝥa heo nu gedon iſ. ⁊ nu
biſ ⁊ ſon Godeſ naman healſaþ ælcne þaſa ðe
þaſ boc næðan lſſte. ꝥ he ſon hine Ʒebidde.
⁊ him ne ƿite Ʒiſ he hit ſihtlicon onƷite þonne
he mihte. ſonþæmðe ælc mon ſceal be hiſ and-
giteſ mæðe and be hiſ æmettan ſƿnecan ðæt he
ſƿnecþ. ⁊ ðon ꝥ ꝥ he ðeþ :

PREFACE.

LFRED, King, was translator of this book, and turned it from book-latin into English, as it now is done. Sometimes he set word by word, sometimes meaning of meaning, as he the most plainly and most clearly could render it, for the various and manifold worldly occupations which often busied him both in mind and in body. The occupations are to us very difficult to be numbered, which in his days came upon the kingdoms which he had undertaken, and nevertheless, when he had learned this book, and turned it from Latin into the English language, he afterwards composed it in verse, as it now is done. And he now prays and for God's name implores every one of those whom it lists to read this book, that he would pray for him, and not blame him if he more rightly understand it than he could. For every man must, according to the measure of his understanding and according to his leisure, speak that which he speaks, and do that which he does.

TITULI CAPITUM.

I.

Ærſt hu Lotan ȝepunnon Romana rice. ⁊ hu Boetiuſ hi polde beræðan. ⁊ ðeodric þa ꝥ anſunde. and hine het on canceſne ȝebſingan : p. 2.

II.

ðu Boetiuſ on ðam canceſne hiſ ȝaſ ȝeo-
ſende ȝæſ : p. 4.

III.

ðu ȝe Þiſdom com to Boetie ærſt inne on
þam canceſne. ⁊ hine onȝan ȝſeſſian : p. 6.

IV.

ðu Boetiuſ hine ȝingende ȝebæð. ⁊ hiſ ear-
foþu to Gode mænde : p. 10.

V.

ðu ȝe Þiſdom hine eſt ȝete ⁊ ȝuhte. mid hiſ
andȝſoſum : p. 12.

VI.

ðu he him ȝehte biſpell bi þæſe ȝunnan. ⁊ bi
oþſum tunȝlum. ⁊ bi polcnum : p. 22.

VII.

ðu ȝe Þiſdom ȝæde þam Mode ꝥ him naht
ȝſiþoſ næſe þonne hit ȝoſloſen hæſde þa ȝoſulð
ȝælþa þe hit æſ to ȝepunod, hæſde. ⁊ ȝæde him
biſpell hu he hit macian ȝeolde ȝiſ he heoſa
þeȝen beon ȝeolde. ⁊ be þæſ ȝciſeſ ȝegele. ⁊
hu hiſ ȝodena ȝeoſca ealſa polde heſ on ȝoſulðe
habban lean : p. 24.

TITLES OF THE CHAPTERS.

I.

First, how the Goths conquered the empire of the Romans, and how Boethius wished to deliver them, and Theodoric then discovered it and gave order to take him to prison. p. 3.

II.

How Boethius, in the prison, was lamenting his hard lot. p. 5.

III.

How Wisdom first came to Boethius in the prison, and began to comfort him. p. 7.

IV.

How Boethius singing prayed, and lamented his misfortunes to God. p. 11.

V.

How Wisdom again comforted and instructed him, with his answers. p. 13.

VI.

How he spoke to him a parable of the sun, and of the other heavenly bodies, and of the clouds. p. 23.

VII.

How Wisdom said to the Mind, that nothing affected it more, than *that* it had lost the worldly goods which it was before accustomed to ; and spoke to him a parable, how he should act if he would be their servant ; also concerning the ship's sail ; and how *he* wished to have the reward of all his good works here in *this* world. p. 25.

VIII.

Du þ þ Mod andyrpode þære Gerceadþyrnerre. 7 ræde þ hit hit æghronan ongeate scyldig. eac ræde þ hit rære ofseten mid ðær laþer rære þ hit ne mihte him geandyrprian. Ða cræþ re ƿyrdom. þ iſ nu gyt þinne unrihtþyrnerre þ þu earþ fulneah forþoht. tele nu þa geræla ƿiþ þam forþum :.

p. 36.

IX.

Ða ongan re ƿyrdom eft recgan byrpell he þære runnan. hu heo oferliht ealle oþre ſceopan. 7 geþioſtræþ mid hine leohte. 7 hu þone ſmyltan ræ þær ƿinder ȳrt :.

p. 40.

X.

Du Boetiuſ ræde he ſpýtole ongyten hæfde þ hit eall roþ rære þ re ƿyrdom ræde. 7 reo onſorhner. 7 ða ræla þe he ær ƿende þæt geræla beon ſceoldan nauhtar næran. 7 hu re ƿyrdom. þ he mihte geſeccan þ he [gerælig] rære. ræde þ hiſ ancor rære ða gyt rært on eorþan :.

p. 40.

XI.

Du reo Gerceadþyrner him andyrpode and cræþ. þ heo ƿende þ heo hine hræthþegnunger upahafen hæfde 7 fulneah gebroht æt þam ilcan ƿeorþſcipe ðe he ær hæfde. and acrode hine hpa hæfde eall þ he wolde on þiſſe ƿorulde. ſume habbaþ æþelo 7 nabbath aſe :.

p. 46.

XII.

Du re ƿyrdom hine lærde. gif he rært huſ timbrian wolde. þ he hit ne ſette up on þone behytan cnoll :.

p. 54.

XIII.

Du re ƿyrdom ræde þ he meahthan ða ſmealcon ſpnecan. forþamþe reo laſ hræthþegnunger eode on hiſ andgýt :.

p. 56.

VIII.

How the Mind answered Reason, and said, that it perceived itself every way culpable; and also said that it was oppressed with the soreness of trouble, so that it could not answer him. Then said Wisdom, This is still thy fault, that thou art almost despairing; compare then the felicities with the sorrows. p. 37.

IX.

Then began Wisdom again to speak a parable concerning the sun, how she outshines all other heavenly bodies, and obscures them with her light; and how the raging of the wind troubles the serene sea. p. 41.

X.

How Boethius said, he plainly perceived that it was all true that Wisdom said; and that the prosperity and the enjoyments, which he formerly thought should be happiness, were things of no account; and how Wisdom, in order to show that he was happy, said that his anchor was still fast in the earth. p. 41.

XI.

How Reason answered him, and said, that she thought she had in some measure raised him up, and almost brought him to the same dignity which he before had; and asked him, what person had all that he would in this world; some have nobility and have not riches. p. 47.

XII.

How Wisdom instructed him, that if he was desirous to build a firm house, he should not set it upon the highest hill-top. p. 55.

XIII.

How Wisdom said, that they might then argue more closely, because the instruction had in some measure entered into his understanding. p. 57.

XIV.

Du þæt Mod cpæþ hwi him ne sceolde lician
fægen land. ⁊ hu se Wiðdom ahyrode hwæt him be-
lumpe to hwa fægennessre : p. 62.

XV.

Du seo Geseadwyrner fæde hu gesealig seo
forþme eld fær : p. 72.

XVI.

Du se Wiðdom fæde þ hi hi woldon ahebban
forþam anpealde of þone heofen. and be Deod-
rices anpeald ⁊ Neroner : p. 74.

XVII.

Du þ Mod fæde þ him næfre seo mægþ ⁊
seo gitsung forþel ne licode. buton to lafe he
tilade : p. 90.

XVIII. XIX.

Be hliþan : p. 92—104.

XX.

Be þære wiðerweardan wyrde. ⁊ be þære or-
forþan : p. 108.

XXI.

Be ðær ælmihtigan Godes anpealde. hu he wælt
eallum his geseartum : p. 112.

XXII.

Du se Wiðdom ⁊ seo Geseadwyrner hæfdon þæt
Mod ariet æghen ge mid smeallice swnæce. ge mid
wyrman ranre : p. 116.

XXIII.

Du se Wiðdom lærde þone þe he wolde wæstm-
bæneland swan. þ he atuhge of ærest þa swinnar.
⁊ þa swinnar. ⁊ þa unnyttaf weod. ⁊ hu he fæde
gife hwa witefær hwer on-berefe. þ him swufte
beobwead þi swetne : p. 122.

XIV.

How the Mind asked, why fair land should not delight him; and how Wisdom enquired, what of their fairness belonged to him. p. 63.

XV.

How Reason said, how happy the first age was. p. 73.

XVI.

How Wisdom said, that men were desirous to exalt themselves, for power, to heaven; also concerning the power of Theodoric and of Nero. p. 75.

XVII.

How the Mind said, that power and covetousness never well pleased him; but that he toiled with reluctance. p. 91.

XVIII. XIX.

Of fame. p. 93—105.

XX.

Of adverse fortune, and of prosperous. p. 109.

XXI.

Of the power of almighty God, *and* how he governs all his creatures. p. 113.

XXII.

How Wisdom and Reason had restored the Mind, both with profound argument and with pleasant song. p. 117.

XXIII.

How Wisdom advised the man who would sow fertile land, that he should first take away the thorns, and the furze-bushes, and the useless weeds; and how he said, that if a person had tasted any thing bitter, honey seemed the sweeter to him. p. 123.

XXIV.

Du menn pilniaþ þurh ungelice gearnunga cuman
to anre eadignesse :. p. 124.

XXV.

Du God pelt ealra gerceafta mid þam briddum
hij anpealde. 7 hu ælc gerceaft prugaþ siþ hipe
gecýnder. 7 pilnaþ þ hit cume siðer þonan þe hit
ær com :. p. 136.

XXVI.

Du se ƿiðdom ræde þ men mihton be Gode
7 ƿelce hi mæte. 7 hræfer se pela mihte þone
mon gedon ƿra peline þ he manan ne þorste. 7
hræfer Boetie eall hij ƿoruld licode þa he ge-
rælgort ƿær :. p. 138.

XXVII.

Du se ƿeonþrice mæg gedon tu þing þone
dýregan þam oþrum dýregum ƿeonþne. 7 hu Noniur
ƿær forcƿeden for þam gylðenan rciðþæne.
7 hu ælcer monner ýfel biþ þý openre gif he
? anpald hæf :. p. 146.

XXVIII.

Be Neþone þam Carene :. p. 156.

XXIX.

Hræfer þær cýniger neaƿest 7 hij fneondrice
mæge ænigne mon peligne 7 ƿaldendne gedon. 7
hu þa oþne fneond cumaþ mid þam pelan. 7 eft
mid þam pelan gefitaþ :. p. 158.

XXX.

Du se rcop rang þ ma manna fægnodeon dýrger
folcer gedƿolan. ðonne hie fægnodeon soþra ƿella.
þ iſ þ hi ƿendon hij beteran þonne he ƿære. ðonne
fægnaþ hi þær þe hi fceamian fceolde :. p. 166.

XXXI.

Du se fceal pela neapanessa gefolian þe þær
lichoman lufar forlætan fceal. 7 hu mon mæg þý

XXIV.

How men desire, by different means, to arrive at one happiness. p. 125.

XXV.

How God governs all creatures with the bridles of his power ; and how every creature tends towards its kind, and desires that it may come thither, whence it before came. p. 137.

XXVI.

How Wisdom said, that men were able *to understand* concerning God, as in a dream ; and *asked*, whether wealth could make a man so rich that he should not need more ; and whether, to Boethius, all his condition was agreeable, when he was most prosperous. p. 139.

XXVII.

How dignity may do two things to the unwise, *who is* honoured by other unwise *persons* ; and how Nonius was censured for the golden chair of state ; and how every man's evil is the more publick when he has power. p. 147.

XXVIII.

Of Nero the Cæsar. p. 157.

XXIX.

Whether the king's favour, and his friendship, are able to make any man wealthy and powerful ; and how other friends come with wealth, and again with wealth go away. p. 159.

XXX.

How the poet sung, that more men rejoiced at the error of the unwise people, than rejoiced at true sayings ; namely, that they considered any one better than he was. Then do they rejoice at that which should make them ashamed. p. 167.

XXXI.

How he shall suffer many troubles, who shall yield to the lusts of the body ; and how any one

ilcan peorpe cpeþan ꝥ netenu renð Ʒerælige. Ʒif
man cpiþ þæt ða men ren Ʒerælige ða heora lichom-
an lurtum fýligað : p. 172.

XXXII.

Du ðer anpearða pela meþ ða men þe beoþ
atihte to þam Ʒoþum Ʒerælfum. 7 hu Ʒe Ʒifðom
if an anlife cneft þære Ʒaple. 7 if ðeah betera
þonne ealle þær lichoman cneftaƷ. 7 þeah hƷa Ʒe-
gaðerne ealle þær andpearðan Ʒoð. ðonne ne mæg
he no þe naþor beon fpa pelig fpa he polde. ne he
eft him næfþ ðæt ꝥ he ær pende : p. 176.

XXXIII.

Du Ʒe Ʒifðom hæfde Ʒetæht þam Mode þa
anlicnefpa þara Ʒoþena fælþa. polde hi þa felfe
Ʒetæcan. 7 bi þam fif Ʒerælfum. ꝥ if pela. 7
anpealð. 7 peorþfciƷe. 7 fopemæfnef. 7 pilla :
p. 184.

XXXIV.

Du Ʒe Ʒifðom hæfde Ʒeneht hpæt ꝥ hehƷte Ʒoð
pær. polde him þa Ʒeneccan hpær hit pær. 7 hu of
þam mýcelan Ʒode cumað þa læfpan : p. 208.

XXXV.

Du Ʒe Ʒifðom læfde ꝥ Mod ꝥ hit Ʒohte on
innan him ꝥ hit ær ýmbutan hit Ʒohte. 7 foplaete
unnýtte ýmbhogan fpa he fpiþort mihte. 7 hu God
pealt ealpa Ʒerceafta 7 eallpa Ʒoða mid þam fteor-
pofne hir Ʒoðnefpe : p. 242.

XXXVI.

Du ꝥ Mod fæde þam Ʒifðome ꝥ hit onƷeate
ꝥ him God feahte ðurh hine ꝥ ꝥ he fehte. 7 fop
hƷif Ʒe Ʒoða God læte ænig ýfel beon. 7 hu feo
Ʒerceaðfifnef bæð ꝥ Mod ꝥ hit fæte on hife fcið-
pæne. 7 heo fceolde beon hir ladteap. 7 hu heo
fæde ðæt tu þing pæfen pilla 7 anpealð. Ʒif hƷam
ðara auþnef pana pæne. ꝥ heora ne mihte naþer
buton ofnum nauht ðon : p. 266.

may, by the same rule, say that cattle are happy, if he say that those men are happy, who follow the lusts of their body. p. 173.

XXXII.

How this present wealth obstructs the men who are intent on the true felicities ; and how Wisdom is one single faculty of the soul, and is nevertheless better than all the faculties of the body ; and though any one should collect together all these present goods, yet cannot he the sooner be so happy as he would, nor has he afterwards that which he before expected. p. 177.

XXXIII.

How Wisdom, having taught the Mind the resemblances of the true felicities, would then teach it *the true felicities* themselves ; also of the five objects of desire, namely, wealth, and power, and honour, and glory, and pleasure. p. 185.

XXXIV.

How Wisdom, having explained what the highest good was, would then explain to him where it was, and how from the great good come the less. p. 209.

XXXV.

How Wisdom instructed the Mind, that it should seek within itself what it before sought around it, and should dismiss vain anxieties as it best might ; and how God governs all creatures and all good things with the rudder of his goodness. p. 243.

XXXVI.

How the Mind said to Wisdom, that it perceived that God said to it through him, that which he said ; and *asked*, why the good God suffers any evil to be ; and how Reason desired the Mind to sit in her chariot, and she would be its guide ; and how she said, that will and power were two things, *and* that if to any man there were a deficiency of either of them, neither of them could without the other effect any thing. p. 267.

XXXVII.

Be þam ofermodan rican 7 unrihtwisan. 7 hu mon hehþ þone hearod-beah æt þær ærnepeger ende. and hu mon sceolde ælcne mon hatan be þam deorne þe he gelicort wære : p. 288.

XXXVIII.

Be Troia gewinne. hu Eulixes se cýning hæfde tra ðeoda under þam Larene. and hu his þegnas purdan forwceapene to wildeorðum : p. 298.

XXXIX.

Be rihtre frounge 7 be unrihtre. 7 be rihtum eadleanum. 7 hu [mirtlice wita 7 manigfealde earfoða] cuman to þam godum swa hi to þam yfelum sceoldan. 7 be þære forsetehunga Godes 7 be ðære wýrde : p. 324.

XL.

Hu ælc wýrd beoþ god. swa heo mannum god wince. swa heo him yfel ðince : p. 360.

XLI.

Hu Omerus se goda sceop herede þa runnan. 7 be þam freodome : p. 372.

XLII.

Hu se sceoldan eallon mægne swýrian æfter Gode. ælc be his andgiter mæfe : p. 388.

XXXVII.

Of proud and unjust rulers ; and how man should have the crown at the end of the course ; and how we should describe every man by the beast which he was most like. p. 289.

XXXVIII.

Of the Trojan war ; how Ulysses the king had two countries under the Cæsar ; and how his thanes were transformed into wild beasts. p. 299.

XXXIX.

Of right hatred, and of unright, and of just recompense ; and how various punishments and manifold misfortunes come to the good, as they should to the wicked ; and concerning the predestination of God, and concerning destiny. p. 325.

XL.

How every fortune is good, whether it seem good to men, or whether it seem evil to them. p. 361.

XLI.

How Homer, the good poet, praised the sun ; and concerning freedom. p. 373.

XLII.

How we ought with all *our* power to enquire concerning God, every one according to the measure of his understanding. p. 389.



BOETHIUS.

BOETHIUS.

CAPUT I.



N ðære tide þe Gotan of Scið-
ðiu mæzþe riþ Romana rice
geþin upahoron. 7 miþ heora
cýningum. Rædgota and Ealle-
rica pæron hatne. Romane bu-
rig abræcon. and eall Italia
rice 7 iſ betpux þam muntum
7 Sicilia ðam ealonde in anpald
geþelton. 7 þa æf-
ter þam foneſpæccenan cýningum
Ðeodric feng to
þam ilcan rice. 7e Ðeodric pær
Amulinga. he pær
Eriſten. þeah he on þam
Arianiſcan gedpolan
ðurhpunode. He gehet Romanum
hiſ fneondſcipe.
ſpa 7 hi moſtan heora
ealdrihta pýrðe beon.
Ac he þa gehat ſpíðe
ýfele gelærte. 7 ſpíðe
pnaþe geendode mid
manegum mane. 7 pær
to eacan oþrum
unari-medum ýrlum. 7 he
Iohanneſ þone papan
het ofſlean. Ða pær
ſum conſul. 7 pe he-
retoha hataþ. Boetiur
pær haten. 7e pær in
boccræftum 7 on
poruld þearum 7e
rihtſiſta. Se ða on-
geat þa manigfealdan
ýfel þe 7e cýning
Ðeodric riþ þam
Eriſtenandome 7 riþ
þam Romanſcum
ritum

BOETHIUS.

CHAPTER I.

T the time when the Goths of the country of Scythia made war against the empire of the Romans, and, with their kings, *who* were called Rhadagast and Alaric, sacked the Roman city, and reduced to subjection all the kingdom of Italy, which is between the mountains and the island of Sicily; and when, after the before-mentioned kings, Theodoric obtained possession of the same kingdom (Theodoric was of the race of the Amali; he was a Christian, but he persisted in the Arian heresy;)—he promised to the Romans his friendship, so that they might enjoy their ancient rights. But he very ill performed that promise, and speedily ended with much wickedness; which was, that, in addition to other unnumbered crimes, he gave order to slay the Pope John. Then was there a certain Consul, that we call Heretoha, *who* was named Boethius. He was, in book-learning and in worldly affairs, the most wise. He then observed the manifold evil, which the king Theodoric did against Christianity, and against the Roman senators.

dýðe. he þa gemunde ðara eþneſſa 7 þara ealdríhta
 ðe hi under ðam Cæreſum hæfdon heora ealdhlafor-
 dum. Ða ongan he ſmeagan 7 leornigan on him
 ſelfum hu he 7 rice ðam unſihtſiſan cýninge afe-
 ran mihte. 7 on nýht geleaffulra and on ſihtſiſra
 anpað gebriſgan. Sende þa diſcellice ærendgeppitu
 to þam Cærene to Conſtantinopolim. þær iſ Epeca
 heah buſg 7 heora cýnertol. for þam ſe Cærene pær
 heora ealdhlaforð cýnneſ. bædon hine þæt he him to
 heora Criſtendome 7 to heora ealdríhtum geſul-
 tumeðe. Ða 7 ongeat ſe pælhneopa cýning Deodric.
 Ða het he hine gebriſgan on carcerne 7 þær inne
 belucan. Ða hit ða zelomp 7 ſe arþýrða pær on
 ſpa micelne neapanerſe becom. þa pær he ſpa
 micle ſſiðor on hiſ Mode gedneſeð. ſpa hiſ Mod
 ær ſſiðor to þam woruld ſælþum gepunod pær.
 7 he ða nanne ſſoſſe be innan þam carcerne
 ne gemunde. ac he geſeoll niſol of ðune on þa
 ſlor. 7 hine aſtrehte ſſiþe unſot. and oſmød hine
 ſelfne ongan pepan 7 þuſ ſingende cſæþ.

CAPUT II.

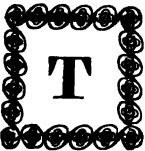


A* hioð þe ic pſecca geo lurtbæplice
 ſong. ic ſceal nu heoſiende ſingan. 7
 mid [ſſiþe] ungetaðum worðum geſet-
 tan. þeah ic geo hpilum gecoplice ſunde.
 ac ic nu pepende 7 giſciende of getaðra worða
 miſſo. me ablendan þær ungetreopan woruld ſælþa.

* Boet. lib. i. metrum 1.

He then called to mind the favours, and the ancient rights, which they had under the Cæsars, their ancient lords. Then began he to enquire and study in himself how he might take the kingdom from the unrighteous king, and place *it* under the government of rightly believing and just *persons*. *He* therefore privately sent letters to the Cæsar at Constantinople (which is the chief city of the Greeks, and their seat of government;) because the Cæsar was of the kin of their ancient lords; praying him that he would succour them, with respect to their Christianity and their ancient rights. When the cruel king Theodoric discovered this, he gave order to take him to prison, and therein lock up. When it happened that the venerable man was fallen into so great trouble, then was he so much the more disturbed in his mind, as his mind had formerly been the more accustomed to worldly prosperity; and he then thought of no comfort in the prison: but he fell down prostrate on the floor, and stretched himself, very sorrowful; and, distracted, began to lament himself, and thus singing said:

CHAPTER II.

 HE lays which I, wretched exile, formerly with delight sung, I shall now mourning sing, and with very unfit words compose. Though I formerly readily found, yet I now, weeping and sobbing, wander from appropriate words. To blind me! these unfaithful worldly riches! and then to leave

Ƴ me þa forletan Ƴpa blindne on þis dūme hol. Ða beƳearƳodon ælcere lurtbærnesse þa ða ic him æfne betƳt trurode. Ða Ƴendon hi me heora bæc to and me mid ealle ƳromgeƳitan. To phon Ƴceoldan la mine Ƴriend Ƴeggan þæt ic Ƴerælig mon Ƴære. hu mæg se beon Ƴerælig se ðe on ðam Ƴerælfum ðurhpunian ne mot :

CAPUT III.

§. I.



Æ¹ ic þa ðis leof. cƳæð Boetiur. Ƴeomniende arungen hæfde. Ða com ðær gan in to me heofencund ƳiƳdom. Ƴ þ min murnende Mod mid his Ƴorðum Ƴegnette. Ƴ þis cƳæþ. Du ne eart þu se mon þe on minre Ƴcole Ƴære aƳed Ƴ ƳelæƳed. Ac hƳonon Ƴurde þu mid þissum Ƴoruld ƳorƳum þis Ƴriþe ƳerƳenced. buton ic Ƴat þ þu hæfƳt ðara Ƴærna to hƳaþe ƳorƳiten ðe ic þe ær Ƴealde. Ða clƳode se ƳiƳdom Ƴ cƳæþ. GeƳitaþ nu ariƳgede Ƴoruld ƳorƳa of mines þegenes Mode. Ƴorþam Ƴe Ƴind þa mæƳtan Ƴceafan. Lætaþ hine eft hƳeorfan to minum laƳum. Ða eode se ƳiƳdom neap. cƳæþ Boetiur. minum hƳeorƳriendan Ƴeþohte. Ƴ hit Ƴpa niopul hƳæt hƳega uparæþde. adriƳde þa mines Modes eagan. and hit ƳƳan bliþum Ƴorðum. hƳæþen hit oncneope his Ƴor-termodor. mid ðam þe ða þ Mod riþ his beƳende. Ða Ƴecneop hit Ƴriþe ƳƳeotele his aƳne modor. þ Ƴæs se ƳiƳdom þe hit lange ær tƳde Ƴ lærde.

¹ Boet. lib. i. prosa 1.

me, so blinded, in this dim hole! At that time, *they* bereaved *me* of all happiness, when I ever best trusted in them; at that time they turned their back upon me, and altogether departed from me. Wherefore should my friends say, that I was a prosperous man? How can he be prosperous, who may not remain in prosperity?

CHAPTER III.

§. I.

WHEN I, said Boethius, had mournfully sung this lay, then came there in to me heavenly Wisdom, and greeted my sorrowful Mind with his words, and thus said: How! art not thou the man, who was nourished and instructed in my school? But whence art thou become so greatly afflicted by these worldly cares? unless (I wot) thou hast too soon forgotten the weapons, which I formerly gave thee. Then Wisdom called out, and said: Depart now, *ye* execrable worldly cares, from my disciple's Mind, for ye are the greatest enemies. Suffer him to return to my precepts.—Then came Wisdom near, said Boethius, to my sorrowing thought, so depressed, and somewhat raised it, *and* then dried the eyes of my Mind; and asked it, with pleasant words, whether it knew its foster-mother. Thereupon, when the Mind turned towards him, it knew very plainly its own mother, namely the Wisdom that long before had instructed and taught it. But it perceived his

ac hit ongeat hīr lare ƿriþe to torenne ƿ ƿriþe to brocenne mid ðýrignan hondum. ƿ hine þa ƿran hu ƿ ƿerurde. Ða andƿýrde re ƿýrdom him ƿ ƿæde. ƿ hīr ƿingran hæfdon hine ƿra to torenne. þær þær hī teohodon ƿ hi hine eallne habban ƿceoldon. ac hī ƿegaderiað moniƿeald. ðýrign on þære ƿortƿurunga. ƿ on þam ƿilpe. butan heora hƿelc eft to hýre bote ƿecirre :

§. II. Ða° ongan re ƿýrdom hƿeopƿian ƿor þær Mober týðerneyre. ƿ ongan þa ƿiddian ƿ þur cƿæþ. Eala on hu ƿrunblearum ƿeaðe ƿ Mod [þringþ.] þonne hit berþýrmaþ þýrre ƿoruldre ungeþƿærneyra. ƿif hit ðonne ƿorget hīr aƿen leoht. ƿ iƿ ece ƿere. and þringþ on þa ƿremdan þýrro. ƿ ƿind ƿoruld ƿorſa. ƿra ƿra þýr Mod nu deþ. nu hit nauht eller nat butan ƿornunga :

§. III. Ða re ƿýrdom þa ƿ reo ƿerƿeabƿýrner þýr leoþ aƿungen hæfdon. þa ongan he eft ƿƿre-can ƿ cƿæþ to þam Mode. Ic ƿere ƿ ðe iƿ nu ƿroſre mare ðearf þonne unroterre :

§. IV. ƿorþam ƿif þu ðe ofƿceamian ƿilt ðiner ƿedƿolan. þonne onginne ic þe ƿona beƿan ƿ þe þringre mid me to heoronum. Ða andƿorode him ƿ unrote Mod ƿ cƿæþ. Ðƿæt la hƿæt ƿint þýr nu þa ƿod ƿ ƿ edlean. þe ðu ealne ƿeg ƿehete ðam monnum þe ðe heorſumian ƿoldan. iƿ þýr nu re cƿide þe þu me ƿeo ƿæder. ƿ re ƿýra Plato cƿæde. ƿ ƿar. þæt nan

doctrine much torn, and greatly impaired, by the hands of foolish persons, and therefore asked him, how that happened. Then answered Wisdom to it, and said, that his scholars had thus torn him, in endeavouring to possess themselves of him entirely. But they gather much folly by presumption and by arrogance, unless any of them to their amendment return.

§. II. Then began Wisdom to be sorry for the frailty of the Mind, and began to sing, and thus said: Alas, into how unfathomable a gulph the Mind rushes, when the troubles of this world agitate it; if it then forget its own light, which is eternal joy, and rush into the external darkness, namely, the cares of the world, as this Mind now does, now it knows nothing else but lamentations.

§. III. When Wisdom and Reason had sung this lay, then began he again to speak, and said to the Mind: I see that there is now more need to thee of comfort, than of bewailing.

§. IV. Therefore, if thou wilt be ashamed of thy error, then will I soon begin to bear thee up, and will bring thee with me to the heavens. Then answered the sorrowful Mind to him, and said: What! O, What! are these now the goods and the reward, which thou always promisedst to the men who would obey thee? Is this now the saying, which, thou formerly toldest me, the wise Plato said, namely, that no power was right without right man-

anpeald næpe niht butan nihtum þearum. Gefihȝt þu nu þæt þa nihtwigan sint lafe 7 forþhȝcte. forþam hi ðinum willan woldon fulgan. 7 þa unnihtwigan reondan upahærene þurh heora wondæda 7 þurh heora ſelflice. ⁊ hi þȝ eð mægen heora unniht gepill forþbbriogan. hi find mid gifum 7 mid geſtneonum geſȝnþode. forþam ic nu wille geornlice to Gode cleopian. Ongan þa giddien. 7 þur ſingende cwæþ.

CAPUT IV.

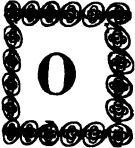


ALA^d þu ſcippend heofones 7 eorþan. þu ðe on þam ecan ſetle ſiċſaſt. þu þe on hrædum færelde þone heofon ymbheorfeſt. 7 ða tunglu þu gedereſt þe gehȝrume. 7 þa ſunnan þu gedereſt ⁊ heo mid heore beorhtan ſciman þa þeortne adwærċ þæne ſƿeartan nihte. ſƿa deþ eac ſe mona mid his blacan leohte þæt þa beorhtan ſteorpan dunniaw on þam heofone. ge eac hwilum þa ſunnan heore leohtes beſneaw þonne he betƿux uſ 7 hwe ƿȝnþ. ge eac hwilum þone beorhtan ſteorpan þe ƿe hataþ morgenſteorpa. þone ilcan ƿe hataþ oþre naman æfenſteorpa. þu þe þam ƿinterdagum ſeleſt ſcorte tida 7 þæſ ſumenes dahum langran. þu þe þa treowa þurh þone ſtearcan ƿind norþan 7 eaſtan on hæſfeſt tid heora leaſa beſneawſt. 7 eſt on lencten oþru leaſ ſelleſt. þurh þone ſmiltan ſuþan ƿeſtennan ƿind. hwæt þe ealle geſceawta heorſumiaþ 7

^d Boet. lib. i. metrum 5.

ners? Seest thou now, that the virtuous are hated and oppressed, because they would follow thy will; and the wicked are exalted, through their crimes, and through their self-love? That they may the better accomplish their wicked purpose, they are promoted with gifts and with rewards. Wherefore I will now earnestly call upon God. *He* began then to sing, and thus singing said:

CHAPTER IV.

 **THOU** Creator of heaven and earth!
thou who reignest on the eternal seat!
thou who turnest the heaven in a swift
course! Thou makest the stars obedient to thee; and thou makest the Sun, that she, with her bright splendour, dispels the darkness of the swarthy night. So does also the Moon, with his pale light, which obscures the bright stars in the heaven; and, sometimes, bereaves the Sun of her light (when he between us and her comes) and, sometimes, the bright star which we call the morning star — the same we call, by another name, the evening-star. Thou, who, to the winter days, givest short times, and to the days of summer, longer! Thou, who, the trees, by the sharp north-east wind, in harvest time, of their leaves bereavest; and again in spring, other leaves givest, through the mild south-west wind! — What! do all creatures obey thee, and keep the

þa zereþneſſa þinra beboda healdaþ. butan men anum
 re ðe ofenþeonð. Eala ðu ælmihtiga ſcippend and
 rihtend eallra zerceafta. help nu þinum eapnum
 moncýnne. Ðrý þu la Ðrihten ærne poldeſt ꝥ reo
 pýrð ſpa hpýrſan ſceolde. heo þneaf þa unſcildigan
 7 nauht ne þneaf þam ſcildigum. rihtaþ manfulle
 on heahſetlum. 7 halige under heora fotum þrý-
 caþ. ſciciaþ gehýðde beorhte cræftaþ. 7 þa unriht-
 pýran tælað þa rihtpýran. nauht ne deſeagaþ mon-
 num mane aþaþ. ne ꝥ leaſe lot þe beoþ mid þam
 þrencum beppigen. forþam pent nu ſulneah eall
 moncýn on tpeonunga gif reo pýrð ſpa hþeonſan
 mot on ýfelra manna gepill. 7 þu heore nelt ſc-
 ran. Eala min Ðrihten. þu þe ealle zerceafta ofen-
 riht. hapa nu mildelice on þaſ eapman eorðan. and
 eac on eall moncýn. forþam hit nu eall pínþ on
 ðam ýðum ðirre populde :

CAPUT V.

§. I.



A ꝥ Mod þa þillic ſaſ cpeþende pæſ. 7
 þiſ leoþ ſingende pæſ. re Þiſdom þa 7
 reo Gefceadþiſneſ him bliþum eazum
 on locude. 7 he for þaſ Modeſ geo-
 meſunge næſ nauht gednefed. ac cræþ to þam
 Mode. Sona ſpa ic þe æpeſt on ðirre unnotneſſe
 zereah ðuſ muſciende. ic ongezat ꝥ ðu pæne uta-
 ſaſen of þineſ fæder eþele. ꝥ iſ of minum laſum.
 þæſ ðu him foſe of ða þu ðine fæſtneþneſſe
 foſlete. 7 pendeſt ꝥ reo peorð þaſ populð pende

institutions of thy commandments ; except man alone, who is disobedient ! O, thou almighty maker and governour of all creatures, help now thy miserable mankind. Wherefore, O Lord, ever wouldest thou, that Fortune should so vary ? She afflicts the innocent, and afflicts not the guilty. The wicked sit on high seats, and trample the holy under their feet. Bright virtues lie hid, and the wicked deride the virtuous. Wicked oaths in no wise prejudice *bad* men, nor the false lot which is with fraud concealed. Therefore almost all mankind will now proceed in doubt, if Fortune may thus vary, according to the will of evil men, and thou wilt not control her. O, my Lord, thou who overseest all creatures, look now mercifully on this miserable earth, and also on all mankind ; because it now all struggles in the waves of this world.

CHAPTER V.

§. I.

WHILST the Mind was uttering such sorrow, and was singing this lay, Wisdom and Reason looked on it with cheerful eyes ; and he was nothing moved, on account of the Mind's lamentation, but said to the Mind : As soon as I first saw thee in this trouble, *and* thus complaining, I perceived that thou wast departed from thy father's country, that is, from my precepts. Thou departedst therefrom, in abandoning thy constant state of mind, and thinking that Fortune governed this world

heone agener þonces buton Godes geþeahte: ⁊ his
 þaſunge. ⁊ monna gepýrhtum. Ic rihte ⁊ þu uta-
 ranen pæne. ac ic nýrte hu feor. ær þu þe ſelf
 hit me genehter mid þinum ſapeþidum. Ac þeah
 þu nu ſier ſie þonne þu pæne. ne eaſt þu þeah
 ealles of þam earde adripen. þeah þu ðær on ge-
 dpolode. ne gebrohte ðe eac nan oþer man on þam
 gedpolan butan þe ſýlfum. þurh þine agene geme-
 leſte. ne ſceolde þe eac nan man ſpelcer to geleſan
 þær ðu gemunan poldeſt hpylcra gebýrða þu pæne ⁊
 hpylcra burgwara ſon worulde. oþþe eſt gaſtlice
 hwilcer geſeþſcipeſ ðu pæne on ðinum Mode: ⁊
 on þinne geſceadþýrnerſe. ⁊ iſ ⁊ þu eaſt an þara
 rihtþýrenra ⁊ þara rihtpillendra. þa beoþ þære
 heofencundan Ieruaſalem burgwara. of þære
 næfre nan. buton he ſelf wolde. ne wearþ adri-
 pen. ⁊ iſ of his godan willa. pæne þær he pæne.
 ſimle he hæfde þone mid him. þonne he þone
 mid him hæfde. pæne þær he pæne. þonne pær
 he mid his agnum cýnne. ⁊ mid his agnum burh-
 waram on his agnum earde þonne he pær on þare
 rihtþýrenra gemanan. Spa hwa þonne ſwa pær wýrþe
 biþ ⁊ he on heora ðeowdome beon mot. þonne bið
 he on þam hehtan ſneodome. Ne onſcunige ic
 no þær ne oþeran and pær unclænan ſtope. gif ic
 þe genadne gemete. Ne me na. ne lýft mid glære
 geporhtra paga ne heahſetla mid golde ⁊ mid guma-
 mum gepenedra. ne boca mid golde awritenra me
 ſwa ſwýþe ne lýft. ſwa mæ lýft on þe rihter wil-
 lan. Ne ſece ic no. her þa bec: ac ⁊ ⁊ þa bec
 forſtent þæt iſ þin geſit. ſwýþe rihte. þu ſeowodeſt
 þa worýrð ætþær ge on þara unrihtþýrenra an-

according to her own pleasure, without God's counsel, and his permission, and men's deserts. I knew that thou wast departed; but I knew not how far, before thou thyself toldest it to me, by thy lamentations. But though thou art now farther than thou wast, thou nevertheless art not entirely driven from the country; though thou hast wandered therein. Nor, moreover, could any other man lead thee into error; except thyself, through thy own negligence. Nor could any one think in this manner with respect to thee, when thou wouldest call to mind, of what families thou wast, and of what citizens, as to the world; or again, spiritually, of what society thou wast in thy mind, and in thy reason; namely, that thou art one of the just, and of those who will rightly, who are the citizens of the heavenly Jerusalem. Thence, namely, from his right will, no one was ever driven, against his own consent. Wheresoever he might be, he had this always with him. When he had this with him, wheresoever he might be, he was with his own kin, and with his own citizens, in his own land—when he was in the company of the just. Whosoever, then, is worthy of this, that he may be in their service, he is in the highest freedom. I shun not this inferior, and this unclean place, if I find thee well instructed. I am not desirous of walls wrought with glass, or of thrones ornamented with gold, and with jewels; nor am I so desirous of books written with gold, as I am desirous of a right will in thee. I seek not here books; but that which books are profitable for, namely, *the making of* thy mind perfectly right. Thou hast complained of evil Fortune, both on account of the height of unjust power, and on account of my

pealða heanefre. ge on minre unspurnefre and
 forþeupenefre. ge on þara manfulra forþforlæ-
 tenefre on þar woruld ſpeda. Ac forþon þe þe iſ
 ſwiþe micel unrotnesſ nu getenge. ge of ðinum
 yſre. ge of ðinum gnorununga. ic ðe ne mæg nu
 get geandwyrðan ær ðon ðæs tid wyrð :

§. II. Forþan¹ eall þ mon untidlice onginþ. næſþ
 hit no æltærne ende. Ðonne þære ſunnan ſcīma
 on Auguſtuſ monþe hataſt ſcīnþ. þonne dýregar
 ſe þe þonne wile hwīlc ſæd ofſæſtan þam dnum
 ſunum. ſwa ðeþ eac ſe ðe wintreſum wederum wile
 bloſman ſecan. Ne miht þu win wintgan on midne
 winter. Ðeah ðe wel lýtte wearmer muſter :

§. III. Ða² clīode ſe Wyrðom 7 cwearþ. Mot ic nu
 cunnian hwon þine fæſtneſſefre. þæt ic þanon on-
 giton mæge hwonan ic þin tilian ſcyle 7 hu. Ða
 andwyrðe þ Mod 7 cwearþ. Cwnna ſwa þu wille. Ða cwearþ
 ſeo Gerceadwyrner. Geleſſt þu þæt ſeo wyrð wealde
 þiſſe worulde. oððe aht [godeſ] ſwa geſeowian
 mæge butan þam wyrhtan. Ða andwyrðe þ Mod
 7 cwearð. Ne gelyfe ic no þ hit geſeowian mihte
 ſwa endewyrðlice. ac to ſoþan ic wæt þ te God
 wihteſe iſ hiſ agnes weorceſ. 7 ic no ne wearþ of
 þam ſoþan geleafan. Ða andwyrðe ſe Wyrðom eft
 7 cwearþ. Ymbe þ ilce þu gýddodeſt nu hwene ær
 and cwearde. þ ælc wuht from Gode wiſte hiſ wiht
 tīman. 7 hiſ wihte geſetneſſe ful eode butan menn
 anum. forþam ic wundrige ſwiþe ungemetlice hwæt

¹ Boet. lib. i. metrum 6.

² Boet. lib. i. prosa 6.

meanness and dishonour ; and also on account of the uncontrolled license of the wicked with respect to these worldly goods. But, as very great trouble is now fallen upon thee, both from thy anger and from thy sorrow, I may not yet answer thee, before the time for it arrives.

§. II. For whatsoever any one begins out of season, has no good end. When the sun's brightness, in the month of August, hottest shines ; then does he foolishly, who will, at that time, sow any seed in the dry furrows. So also does he, who will seek flowers in the storms of winter. Nor canst thou press wine at midwinter, though thou be desirous of warm must.

§. III. Then spoke Wisdom, and said : May I now enquire a little concerning the state of thy mind, that I may thereby discover whence and how I may effect thy cure ? Then answered the Mind, and said : Enquire as thou wilt. Then said Reason : Dost thou believe that Fortune governs this world, or *that* aught of good can be thus made without the Artificer ? Then answered the Mind, and said : I do not believe that it could be made so full of order ; but I know, for truth, that God is governour of his own work, and I never swerved from this true belief. Then answered Wisdom again, and said : About that very thing, thou wast singing a little while ago, and saying, that every creature from God knew its right time, and fulfilled its right institution, except man alone. Therefore I wonder beyond measure, what is in thy mind, or what thou canst mean, see-

þe seo. oþþe hwæt þu mæne nu þu þone geleafan
 hæfst. Ac wit sculon þeah git deoplicor ymbe ⁊
 beon. ic nat ful gearne ymbe hwæt þu gyt twearc.
 gearge me. nu þu cwiht ⁊ þu naht ne twearc ⁊ te
 God þisse worulde rihtene sie. hu he þonne wolde
 ⁊ heo wære. Ða andwyrð ⁊ Mod ⁊ cwæþ. Unearfe
 ic mæg forstandan þine acwunga. ⁊ cwiht þeah ⁊
 ic þe andwyrðan scyle. Se Wyrðom þa cwæþ. Wenst
 ðu ⁊ ic nyste þone wol þinne gedreƿednesse ðe ðu
 mid ymbrangen eart. ac gearge me hwelcer ender
 ælc angin wilege. Ða andwyrðe ⁊ Mod ⁊ cwæþ. Ic
 hit gemunde geo. ac me hwæþ þeor gnornung þære
 gemýnde benumen. Ða cwæð se Wyrðom. Wast ðu
 hƿonan ælc wuht come. Ða andwyrðe ⁊ Mod ⁊ cwæþ.
 Ic wit ⁊ ælc wuht fram Gode com. Ða cwæþ se
 Wyrðom. Hu mæg þæt beon. nu þu ⁊ angin wast.
 ⁊ ðu eac þone ende nyste. forþam seo gedreƿednes
 mæg ⁊ Mod onwyrðian. ac heo hit ne mæg hƿ
 gewitter beƿearfen. Ac ic wolde ⁊ þu me ƿaderst
 hwæþer þu wilest hwæt þu self wære. Hit þa
 andwyrðe ⁊ cwæþ. Ic wit ⁊ ic on libbendum men
 ⁊ on gearceadwyrðum eom ⁊ þeah on deaðlicum. Ða
 andwyrðe se Wyrðom ⁊ cwæþ. Wast þu aht oþƿer
 bi þe selfum to secganne butan ⁊ þu nu ƿaderst.
 Ða cwæþ ⁊ Mod. Nat ic nauht oþƿer. Ða cwæþ se
 Wyrðom. Nu ic habbe onwiten ðine onmodnesse.
 nu ðu self wast hwæt þu self eart. ac ic wit
 hu þin man getilian sceal. forþam þu ƿaderst ⁊ þu
 ƿrecca wære ⁊ beƿearfod ælcer godes. forþam þu
 nertest hwæt þu wære. þa þu cýðdest ⁊ þu nertest
 hwelcer ender ælc angin wilege. þa ðu ƿaderst
 ⁊ ƿreccas men ⁊ ƿreccas ƿæron gearlice ⁊

ing thou hast this belief. We must, however, enquire still more deeply concerning it.—I do not very well know what thou now doubtest about. Tell me, since thou sayest that thou doubtest not that God is governour of this world, how he, then, would that it should be. Then answered the Mind, and said: I can scarcely understand thy questions, and yet *thou* sayest that I must answer thee. Wisdom then said: Dost thou think that I am ignorant of the severity of thy trouble, which thou art encompassed with? but tell me, to what end does every beginning tend? Then answered the Mind, and said: I remembered it formerly, but this grief has deprived me of the recollection. Then said Wisdom: Dost thou know whence every creature came? Then answered the Mind, and said: I know that every creature came from God. Then said Wisdom: How can it be, that now thou knowest the beginning, thou knowest not also the end? for grief may agitate the mind, but cannot bereave it of its faculties. But I desire that thou wouldest inform me, whether thou knowest what thou thyself art. It then answered, and said: I know that I am of living men, and of rational; and, nevertheless, of mortal. Then answered Wisdom, and said: Knowest thou any thing else, to say of thyself, besides what thou hast now said? Then said the Mind: I know nothing else.—Then said Wisdom: I have now learned thy mental disease; since thou knowest not what thou thyself art: but I perceive in what manner thy cure must be effected. Thou saidst that thou wast an exile, and bereaved of all good; because thou knewest not what thou wast. Thou showdest that

pealdbendaſ þiſſe populde. ⁊ þær þu cýðdeſt eac ꝥ
 þu nýrteſt mid hwilcan genece God wýlt þiſſe po-
 pulde. oþþe hu he wolde ꝥ heo wære. þa þu ſædeſt
 ꝥ þu wendeſt ꝥ þioſ ſliþne wýrð þaſ populd wende
 butan Godeſ þeahte. ac ꝥ wæs ſwiþe micel pleoh
 ꝥ ðu ſwa wendan ſceoldeſt. Nær hit na ꝥ an ꝥ þu
 on ungemetlicum ungerælpum wære. ac eac ꝥ þu
 ſulneah mid ealle forpurde. Ðanca nu Gode ꝥ he
 ðe gefultumade þæt ic þin gewit mid ealle ne for-
 let. We habbað nu geot þone mæſtan dæl wære
 týndran þinne hæle. nu þu geleofſt ꝥ ſeo wýrð
 ðurh hie ſelfne butan Godeſ geþeahte þaſ populd
 wendan ne mæge. nu þu ne þearft þe nauht on-
 dſædan. forþam þe of þam lýtlan ſwearcan ðe ðu
 mid wære týndran gefenſe liſeſ leoht þe onliehte.
 Ac hit nis gít ſe tíma ꝥ ic þe healicor mæge
 onbýrðan. forþam hit iſ ælceſ modeſ wære ꝥ ſona
 ſwa hit forlæt ſoþcridaſ. ſwa folgaþ hit leaſſpel-
 lunga. of þæm þonne onginnað weaxan þa miſtaſ
 þe ꝥ Mod gednefaþ. ⁊ mid ealle forðwýrmað þa
 ſoþan geſieheþe ſpelce miſtaſ ſpelce nu on ðinum
 Mode ſindan. Ac ic hie ſceal æneſt geþinnian.
 ꝥ ic ſiððan þý ef mæge þæt ſoþe leoht on þe
 gebýrgan :.

thou knewest not to what end every beginning tended ; when thou thoughtest that outrageous and heedless men were happy and powerful in this world. And moreover thou showedst that thou wast ignorant with what government God governs this world, or how he would that it should be ; when thou saidst, that thou thoughtest that this inconstant Fortune governed this world, without God's counsel. But it was a very great peril, that thou shouldest so think. Not only wast thou in immoderate trouble, but thou hadst wellnigh altogether perished. Thank God, therefore, that he has assisted thee, so that I have not entirely forsaken thy mind. We have already the chief part of the fuel for thy cure, now thou believest that Fortune cannot of herself, without God's counsel, govern this world. Thou hast now no need to fear any thing ; for, from the little spark which thou hast caught with this fuel, the light of life will shine upon thee.—But it is not yet time that I should animate thee more highly ; for it is the custom of every mind, that, as soon as it forsakes true sayings, it follows false opinions. Hence, then, begin to grow the mists which trouble the mind, and entirely confound the true sight—such mists as are now upon thy mind. But I must first dispel them, that I may afterwards the more easily bring upon thee the true light.

CAPUT VI.



OLA^b nu be þære runnan. ⁊ eac be
 oðrum tunglum. þonne ſƿeartan polc-
 nu him beſonan gaþ. ne maƿon hi
 þonne heopa leoht ſellan. ſƿa eac ſe
 ſuþerna ƿind hƿilum miclum ſtorne gednefeþ þa
 ſe ðe ær ƿær ſmýlte pedene glæſhlutru on to
 reonne. þonne heo þonne ſƿa gemenged ƿýrð mid
 ðan ýpum. þonne ƿýrð heo ſƿiþe hƿaðe ungladu.
 þeah heo ær gladu ƿære on to locienne. Ðƿæt eac
 ſe bƿoc. þeah he ſƿiþe of hýr riht nýne. þonne
 þær micel ſtan ƿealƿende of þam heahan munte
 on innan ƿealþ. ⁊ hine todælfð. ⁊ him hýr riht
 nýner ƿiſtcent. ſƿa doð nu þa þeoſtro þinre ge-
 dnefedneſſe ƿiſtandan minum leohtum lapum. Ac
 ƿiſ þu ƿilnige on rihtum geleafan ⁊ ſoþe leoht
 oncnapan. aſýr ſƿam þe þa ýſelan ſælþa ⁊ ða un-
 nettan. ⁊ eac þa unnettan ungeſælþa. ⁊ þone ýſlan
 ege þýſſe ƿoƿulde. ⁊ iſ þæt ðu ðe ne anhebbe
 on ofermetto on þinre geſundſulneſſe ⁊ on þinre
 onſorgneſſe. ne eft þe ne geortnýpe naner godes
 on nanre ƿiþerƿeardneſſe. forðam þæt Moð
 ſiemle bið gebunden mid gednefedneſſe. þær
 þýſſa tƿeƿa ýſela auþer ſicrað:

^b Boet. lib. i. metrum 7.

CHAPTER VI.

OBSE RVE now the sun, and also the other heavenly bodies. When the swarthy clouds come before them, they cannot give their light. So, also, the south wind sometimes with a great storm troubles the sea, which before, in serene weather, was transparent as glass to behold. When it, then, is so mingled with the billows, it is very quickly unpleasant, though it before was pleasant to look upon. So, also, is the brook, though it be strong in its right course, when a great rock, rolling down from the high mountain, falls into it, and divides it, and hinders it from its right course. In like manner, does the darkness of thy trouble now withstand my enlightened precepts. But, if thou art desirous, with right faith, to know the true light; put away from thee the evil and vain joys, and also the vain sorrows and the evil fear of this world: that is, that thou lift not thyself up with arrogance, in thy health and in thy prosperity; nor again, despair of good in any adversity. For the mind is ever bound with misery, if, of these two evils, either reigns.

CAPUT VII.

§. I.

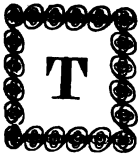


DA' gersigode se þiſdom ane lýtle hƿ
 oþþæt he ongeat þær Mober ingeþ
 car. þa he hi þa ongiten hæfde.
 cƿæð he. Líf ic þine unrotnesſe
 niht ongiten hæbbe. þonne niſ þe nauht ſƿiþ
 þonne ꝥ þæt þu ſonlopen hæfſt. þa ƿoruld ſæl
 þe þu ær hæfdeſt. ⁊ geomraſt nu ſonþam
 heo onhpýrſed iſ. Ic ongite genoh ſƿeotu
 ꝥ ða ƿoruld ſælþa mid ſƿiþe manigne ſƿetneſ
 ſƿiþe lýteliſe oleccaþ þæm Modum þe hi on la
 pillap ſƿiþoſt beſƿican. ⁊ þonne æt nihtan. þoni
 hý læſt ƿænaph. hi on ofermobnesſe ſonlætaþ on þa
 mæſtan ſape. Líf ðu nu ƿitan ƿilt hƿonan hý cuma
 þonne miht þu ongitan ꝥ hi cumað of ƿoruld gi
 runga. Líf þu þonne heora þeapaf ƿitan ƿilt. þonn
 miht þu ongýtan ꝥ hie ne beoþ nanum men ge
 tƿeoƿe. be þæm þu miht ongitan ꝥ þu þær nan
 mýrþe on næfdeſt. ða þa þu hie hæfdeſt. ne ef
 nane ne ſonlune. þa þa þu hie ſonlune. Ic ƿend
 ꝥ ic þe gio gelæned hæfde ꝥ þu hi oncnapan cuþeſt
 ⁊ ic ƿiſte ꝥ þu hi onſcunedeſt. þa þa þu hie hæfdeſt
 þeah þu heora bƿuce. Ic ƿiſte ꝥ þu mine cƿidaſ
 ƿið heora pillan oft ſædeſt. ac ic ƿat ꝥ nan geƿuna
 ne mæg nanum man beon onpended. ꝥ þæt Mob
 ne ſie be ſumum ðæle onſtýned. ſonþam þu eaƿt
 eac nu of þinre ſtilnesſe ahƿonſen

¹ Boet. lib. ii. proſa 1.

CHAPTER VII.

§. I.

HEN was Wisdom silent a little while, till he perceived the Mind's thoughts. When he had perceived them, then said he : If I have rightly understood thy trouble, nothing affects thee more than this, that thou hast lost the worldly prosperity which thou formerly hadst, and *thou* now lamentest because it is changed. I am perfectly aware that worldly goods, with many an allurements, very deceitfully flatter the minds which they intend at last utterly to betray ; and then, at length, when they least expect *it*, scornfully leave them in the deepest sorrow. If thou now desirest to know whence they come, then mayest thou learn that they come from worldly covetousness. If thou then desirest to know their manners, thou mayest learn that they are not faithful to any man. Hence, thou mayest understand that thou hadst no felicity in them when thou hadst them ; nor, again, didst lose any when thou didst lose them. I thought that I had formerly instructed thee so that thou mightest know them ; and I knew that thou despisedst them when thou hadst them, though thou didst possess them. I knew that thou, against their will, didst often repeat my sayings. But I am sensible that no custom can be changed in any man, without the mind's being in some measure disquieted. Therefore thou art also now moved from thy tranquillity.

§. II. Eala^{*} Mod. hpæt beþearp þe on þar cape
 ⁊ on þar gnonnunga. penſt þu ⁊ hit hpæt nipeſ
 rie. oððe hpæt hpugu ungeþiſliceſ ⁊ þe on becumen
 iſ ſpelce oþrum monnum ær ⁊ ilce ne eglede. Eiſ
 þu þonne penſt ⁊ hit on þe gelong je ⁊ þa populð
 ſælþa on þe ſpa onpenda ſint. þonne eaſt þu on
 gedþolan. ac heopa þeapaſ ſint ſpelce. hie beheol-
 don on þe hioþa agen gecyñð. ⁊ on heopa pand-
 lunga hie gecyþdon heopa ſæſtneþſe. hý pæron
 nihte þa hi ðe mæſt geoleccan ſpilce hi nu ſin-
 don. þeah þe hý þe oleccan on þa leaſan ſælþa.
 Nu þu hæfſt ongyten þa ponclan tſupa þæſ blin-
 dan luſteſ. Ða tſioþa ðe ðe nu ſindon opene.
 hi ſindon gýt mid manegum oþrum behelede. Nu
 þu paſt hpelce þeapaſ þa populð-ſælþa habbaþ ⁊
 hu hi hþearſiaþ. Eiſ þu þonne heopa þegen beon
 pilt. ⁊ þe heopa þeapaſ liciaþ. to hþon mýpnſt
 þu ſpa ſpiþe. hþi ne hþearfoſt ðu eac mid him.
 giſ ðu þonne heopa untſeopa onſcumige. oþerhoza
 hi þonne ⁊ adriſ hi ſnam þe. foſþam hi ſpanaþ
 þe to þinþe unþeapeſe : Ða ilcan þe ðe gedýdon
 nu þaſ gnonnunga. foſþam þe þu hi hæfdeſt. þa
 ilcan þe pæron on ſilneþſe. giſ þu hi na ne un-
 deſſenþe : Ða ilcan þe habbaþ nu heopa agneſ
 þanceſ foſletan. nalet þineſ. þa þe næſþe nanne
 mon buton ſonþe ne foſlætþaþ. Ðýncþ þe nu
 ſpiþe dýþe ⁊ ſpiþe leoþe þa þing ða þe nauþer
 ne ſint ne zetneþe to habbenne. ne eac eðe to
 foſlætanne. ac þonne heo hþam ſnom hþeopſende
 beoð. he hi ſceal mid þam mæſtan ſape hiſ mo-

* Boet. lib. ii. proſa 1.—Quid eſt igitur, ó homo, &c.

§ II. O Mind, what has cast thee into this care, and into these lamentations? Thinkest thou that it is something new, or at least unaccustomed, which has happened to thee, so that the same before ailed not other men? If thou, then, thinkest that it is on thy account, that worldly goods are so changed towards thee, then art thou in error, for their manners are such. They kept towards thee their own nature, and in their mutability they manifested their constant state. They were exactly, when they most allured thee, such as they now are, though they flattered thee with false happiness. Thou hast now understood the unstable promises of the blind power. Those promises which are now exposed to thee, are yet to many others obscured. Thou now knowest what manners worldly goods have, and how they change. If thou, then, art desirous to be their servant, and their manners are pleasing to thee, wherefore mournest thou so much? Why changest thou not also with them? But if thou wouldest avoid their deceits, then despise them and drive them from thee; for they allure thee to thy destruction. The same *things* which have now occasioned to thee these lamentations, because thou hadst them, would have suffered thee to be in tranquillity, if thou never hadst obtained them. The same *things* have now forsaken thee, of their own will, not of thine, which never forsake any man, without *occasioning* sorrow. Do these things now seem to thee very dear and very precious, which neither are constant to possess, nor yet easy to relinquish; but, when they are departing from any one, he shall with the greatest sorrow of his mind relinquish them. Since, then,

ðer forlætan : Nu ðu hie þonne æfter þinum
 pillan þe getrepe habban ne miht. ⁊ hý þe pillað
 on murnunga gebryngan. þonne hie þe fram hre-
 orðað. to hræm cumað hi þonne elles. butan to
 tacnunge forðer ⁊ anfealder farer : Ne findon
 þa woruld fælda ana ymb to þencenne þe mon
 þonne hærf. ac ælc gleap Mod behealt hælne ende
 hi habbaþ. ⁊ hit gefarenað ærþer ge riþ heora
 þneaunga ge riþ oledunga. Ac gif þu riht beon
 heora ðegn. þonne fcealt þu georne gefolian ge
 hræt þær þe to heora þenungum. ⁊ to heora
 þearum. ⁊ to heora pillan belimph. Gif þu þonne
 rilnart ꝥ heo for ðinum þingum ofne þearf ni-
 men. ofne heora pilla ⁊ heora gepuna iſ. hu ne
 unfeorþart þu þonne þe felfne. þæt þu riht riþ
 þam hlaforðſcipe þe þu felf gecupe ⁊ fpa þeah
 ne meah hiora riðu ⁊ heora gecynd onpendan.
 Hwæt þu patrt gif ðu þiner fciſer feſl ongearn
 ðone riht tobrædrt. ꝥ þu þonne lært eal eoper
 fænel to þær rihtþome. fpa gif þu þe felfne
 to anfealde þam woruld fælþum gefealder. hit iſ
 riht þæt þu eac heora þearum fulganze. Feſt
 þu ꝥ ðu ꝥ hfeſende hfeol. þonne hit on rihte
 riht. mæge oncyrian : Ne miht þu þon ma þara
 woruld fælþa hfeanunga onpendan :

§. III. Ic¹ wolde nu get ꝥ riht mare fprecan
 ymbe þa woruld fælda. to hram ætſite þu me
 ær ꝥ ðu hi forlure for minum ðingum : Hwæt
 muncart þu riht min. fſilce þu for minum ðin-
 gum feo ðiner agner benumen. ærþer ge þinra

¹ Boet. lib. ii. proſa 2.

thou canst not, according to thy wish, have them faithful to thee, and they will bring thee into mourning when they depart from thee; for what else then do they come, but for a presage of care and unmixed sorrow? The worldly goods are not alone to be thought about, which we at the time possess; but every prudent mind observes what end they have, and forewarns itself, both against their threats and against *their* allurements. But if thou choosest to be their servant, then oughtest thou willingly to bear whatsoever belongs to their service, and to their manners, and to their will. If thou, then, art desirous that they should, on thy account, assume other manners than their will and their custom is; dost thou not then dishonour thyself, inasmuch as thou rebellest against the government which thou thyself hast chosen? and nevertheless *thou* canst not change their habit and their nature. Besides, thou knowest that if thou spreadest the sail of thy ship to the wind, thou then leavest all thy course to the power of the wind. So, if thou hast given thyself up to the power of worldly goods, it is right that thou shouldest also follow their manners. Thinkest thou, that thou canst turn back the rolling wheel when it moves in its course? No more canst thou alter the inconstancy of worldly prosperity.

§. III. I am still desirous that we should discourse farther concerning worldly goods. Why didst thou, just now, upbraid me, that thou hadst lost them on my account? Why dost thou complain against me, as if thou, for my advantage, wert deprived of thy own; either of thy riches, or of thy dignity? both of which

pelona. ge þīnes weorðscipe. ærþer þara þe com
ær fram me. þa hi þe on-lænde wæron : Ute
nu tellan beforan swilcum deman swilce þu wille.
7 gif þu gefeþan miht 7 ænig deaplic man swelcer
hwæt agnes ahte. ic hit þe eft eal agife 7 þu
geueccan miht 7 þīnes agnes wære : Dyrne 7
ungelæredne ic þe underfeng þa þu ærert to
monnum become. 7 þa þe getyðde. 7 gelærde. 7
þe þa snyttra on gebrohte þe þu þa woruld afe
mid befeate. þe þu nu forgiende anforlete. þu
miht þær habban þanc 7 þu minra gifa wel bruce.
Ne miht þu nō geueccan. 7 þu þīnes ahte forlufe.
Hwæt weofort þu riþ me : Habbe ic þe afe benumen
þīnra gifena þara þe þe fram me comon :
Ælc soþa. and soþa weorðscipe findon mine
agne weofar. 7 swa hwær swa ic beo he beoþ mid
me. Wite þu for soð. gif 7 þīne agne welan
wæron þe þu mænderst 7 þu forlufe. ne mihtest
þu hi forleoƿan. Eala hu yfele me doþ manega
woruld menn mid ðam 7 ic ne mot wealdan minra
agenra weofa. Se heofen mot broengan leohte da-
gar. 7 eft 7 leoht mid weortnum behelian. 7
geaƿ mot broengan bloƿman. 7 þy ilcan geara eft
geniman. seo sæ mot brocean smyrtan yða. 7 ealle
gesceafra motan heofa gepunan and heofa willan
bewitigan butan me anum. Ic ana eom benumen
minra weofa 7 eom getogen to fremdum weofum.
Ðurh ða ungesyldan giterunge woruld monna. Ðurh
þa giterunga hi me habbaþ benumen minre naman
þe ic mid rihte habban sceolde. þone naman ic
sceolde mid rihte habban. 7 ic wære weala 7 weorð-
scipe. ac hie hine habbaþ on me genumen. 7 hie

formerly came to thee from me, when they were lent to thee. Let us now argue before such judge as thou wilt ; and if thou art able to prove that any mortal man possessed any thing of this kind as his own, I will give thee again all that thou canst say was thy own. I received thee, ignorant and uninstructed, when thou first camest to man's estate, and then taught and instructed thee, and imparted to thee wisdom, whereby thou obtainedst the worldly possessions which thou now sorrowing hast lost. Thou mayest therefore be thankful that thou hast well enjoyed my gifts. Nor canst thou say that thou hast lost aught of thy own. Why complainest thou against me ? Have I in any wise deprived thee of thy gifts ; those which came to thee from me ? All true wealth and true dignity, are my own servants, and, wheresoever I am, they are with me. Know thou, for truth, *that* if the riches of which thou wast lamenting the loss, had been thy own, thou couldest not have lost them. O, how unjustly do many worldly men act towards me, in that I may not govern my own servants. The heaven may bring light days, and again obscure the light with darkness ; the year may bring blossoms, and the same year again take *them* away ; the sea may enjoy serene waves, and all creatures may keep their custom and their will, except me alone. I alone, am deprived of my manners, and am doomed to manners foreign *to me*, by the insatiable covetousness of worldly men. Through covetous desires, they have deprived me of my name, which I should rightly have. This name, I should rightly have, that I were wealth and dignity : but they have taken it from me, and they have arrogantly

me habbað geƿealdne heopa plencum ⁊ getehhod to heopa leaƿum ƿelum. ⁊ ic ne mot mid minum ðearum minra ðenunga ƿulƿangan. ƿpa ealla oðra geƿceapta moton :. Ða mine þeopaƿ ƿindon ƿiƿdomaƿ. ⁊ Cƿæƿtaƿ. ⁊ ƿoðe ƿelan. mid þam þiopaum ƿæƿ on ƿymbel min ƿlega. mid þam þeopaum ic eom ealne þone heoƿon ymbhƿeoƿende. ⁊ þa niþemeƿtan ic gebƿenge æt þam hehƿtan. ⁊ ða hehƿtan æt þam niþemeƿtan. þæt iƿ ⁊ ic gebƿenge eaþmodneƿƿe on heoƿonum. ⁊ þa heoƿonlican god æt þam eaþmedum. Ac þonne ic upgeƿape mid minum þeopaum. þonne ƿoƿreo ƿe þaƿ ƿtƿmendan ƿopulð. ƿpa ƿe eaƿn þonne he up geƿit buƿan þa ƿolcnu ƿtƿmendum ƿederum ⁊ him ða ƿtoƿmaƿ ðeƿian ne mahan :. Ðpa ic ƿolde. la Moð. ⁊ þu þe ƿoƿe up to uƿ. ƿiƿ ðe lƿƿte. on þa ƿeƿað ⁊ þu eƿt mid uƿ þa eoƿþan ƿecan ƿille ƿoƿ godra manna þeaƿƿe :. Ðu ne ƿaƿt þu mine þeaƿaƿ. hu geoƿne ic ƿymbel ƿæƿ ymbe godra manna þeaƿƿe :. ƿaƿt þu hu ic ƿeƿað ymbe Cƿeoƿoƿ þeaƿƿe Cƿeca cƿnungeƿ. þa þa hine Cƿiƿuƿ ƿæƿra cƿning geƿangen hæƿðe ⁊ hine ƿoƿbæƿnan ƿolde. þa hine man on ⁊ ƿƿƿ ƿeaƿp þa alƿƿðe ic hine mid heoƿonlicon ƿene. Ac þu þe ƿoƿtƿuƿuðeƿt ƿoƿ þiƿne ƿihtƿiƿneƿƿe ⁊ ƿoƿ þinum godan ƿillan ƿendeƿt þæt þe nan ƿuht unƿihtliceƿ on becuƿan ne mihte. ƿƿelce ðu ƿoldeƿt ða lean eallra þiƿna godena ƿeoƿca on þiƿƿe ƿopulðe habban :. Ðu mihteƿt þu ƿittan on midðum ƿemænum ƿice. ⁊ þu ne ƿeołdeƿt ⁊ ilce geþolian ⁊ oðre men :. Ðu mihteƿt ðu beon on midne þiƿƿe hƿeaƿƿunga. ⁊ þu eac mid eaƿeƿoðe ƿum eoƿel ne geƿeldeƿt :.

given and decreed me to their false riches ; so that I may not, with my servants, exercise my employments, as all other creatures may. My servants are wisdom, and virtues, and true riches. With these servants, was always my delight ; with these servants, I encompass all the heaven, and the lowest I bring to the highest, and the highest to the lowest ; that is, I bring humility to the heavens, and heavenly blessings to the humble. But when I ascend with my servants, then look we down on this stormy world, like the eagle, when he soars above the clouds, in stormy weather, that the storms may not hurt him. In like manner, I am desirous, O Mind, that thou shouldest ascend to us, if thou art willing ; on the condition that thou wilt again, with us, seek the earth for the need of good men. Dost thou not know my manners ? how careful I always was concerning the wants of good men ? Knowest thou how mindful I was of the necessity of Cræsus, the Grecian king, when Cyrus, king of Persia, had seized him, and would burn him ? When they cast him into the fire, I delivered him with heavenly rain. But thou, on account of thy virtue, wast overconfident ; imagining, because of thy good intention, that nothing unjust could befall thee ; as if thou wouldest have the reward of all thy good works in this world. How couldest thou dwell in the midst of the common country, without suffering the same as other men ? How couldest thou be in the midst of this mutable state, without also feeling some evil through adversity ? What else do the poets sing, concerning this world, but the various changes of this world ? What *privilege* is to thee, then, that thou

me habbað zerealdne heora plencum ⁊ zetehhod to heora leaſum pelum. ⁊ ic ne mot mid minum ðearum minra ðenunga fulgangan. ꝥa ealla oðra zeceræfta moton :. Ða mine þeopaſ ſindon ſiſdomaſ. ⁊ Cnæcraſ. ⁊ ſoðe pelan. mid þam þiopum pæſ on ſymbel min plega. mid þam þeopum ic eom ealne þone heoſon ymbhþeoſfende. ⁊ þa niþmeſtan ic zebrenge æt þam hehſtan. ⁊ ða hehſtan æt þam niþmeſtan. þæt iſ ⁊ ic zebrenge eaþmodneſſe on heoſonum. ⁊ þa heoſonlican god æt þam eaþmedum. Ac þonne ic upgefaſe mid minum þeopum. þonne foſſeo pe þaſ ſcýpmendan populd. ꝥa ſe eapn þonne he up geſit buſan þa polcnu ſcýpmendum pedepum ⁊ him ða ſcopmaſ ðeſian ne mahan :. Ða ic polde. la Mod. ⁊ þu þe foſe up to uſ. 7iſ ðe lýſte. on þa zepað ⁊ þu eſt mid uſ þa eoſþan ſecan wille foſ godra manna þeaſſe :. Ðu ne paſt þu mine þeaſaſ. hu zeoſne ic ſymbel pæſ ymbe godra manna þeaſſe :. Paſt þu hu ic zepað ymbe Cneoſoſ þeaſſe Cneca cýningeſ. þa þa hine Cſiur Pæſſa cýning zepangen hæfde ⁊ hine foſbæſnan polde. þa hine man on ⁊ ſýn peap þa alýfde ic hine mid heoſonlicon ſene. Ac þu þe foſtſupudeſt foſ þine ſihtſiſneſſe ⁊ foſ þinum godan willan pendeſt þæt þe nan puht unſihtliceſ on becuman ne mihte. ſpelce ðu poldeſt ða lean eallra þine godena peopca on þiſſe populde habban :. Ðu mihteſt þu ſittan on middum zemænum ſice. ⁊ þu ne ſceoldeſt ⁊ ilce zepolian ⁊ oðne men :. Ðu mihteſt ðu beon on midne þiſſe hþeaſſunga. ⁊ þu eac mid eaſeſoþe ſum eoſel ne zepeldeſt :.

given and decreed me to their false riches ; so that I may not, with my servants, exercise my employments, as all other creatures may. My servants are wisdom, and virtues, and true riches. With these servants, was always my delight ; with these servants, I encompass all the heaven, and the lowest I bring to the highest, and the highest to the lowest ; that is, I bring humility to the heavens, and heavenly blessings to the humble. But when I ascend with my servants, then look we down on this stormy world, like the eagle, when he soars above the clouds, in stormy weather, that the storms may not hurt him. In like manner, I am desirous, O Mind, that thou shouldest ascend to us, if thou art willing ; on the condition that thou wilt again, with us, seek the earth for the need of good men. Dost thou not know my manners ? how careful I always was concerning the wants of good men ? Knowest thou how mindful I was of the necessity of Croesus, the Grecian king, when Cyrus, king of Persia, had seized him, and would burn him ? When they cast him into the fire, I delivered him with heavenly rain. But thou, on account of thy virtue, wast overconfident ; imagining, because of thy good intention, that nothing unjust could befall thee ; as if thou wouldest have the reward of all thy good works in this world. How couldest thou dwell in the midst of the common country, without suffering the same as other men ? How couldest thou be in the midst of this mutable state, without also feeling some evil through adversity ? What else do the poets sing, concerning this world, but the various changes of this world ? What *privilege* is to thee, then, that thou

Ðræt ringað þa leofþryhtan oþres be þýrre woruld. buton myrlica hwerfunga þýrre worulde :. Ðræt is þe þonne. ⁊ þu þær mid ne ne hwearfize :. Ðræt necrt þu hu ge hwearfian. nu ic riemle mid ðe beo :. Ðe þar þeor hwearfung betene. forþam ðe ðýrra woruld rælða to wel ne lýrte. and þæt þu þe eac betne na geleafde :.

§. IV. Ðeah^m ðæm feohgýtrene cume rpa rpa pelena. rpa þara roncorna beoþ be þýrum ræclifum. oððe þara rceornena þe þeortnum nihtum rcinap. ne forlæt he þeah no þa reofunga. ⁊ he ne reorize hý eornða. Ðeah nu God gefýlle ðara pelegna monna pillan ge mid golde. ge mid reolfne. ge mid eallum ðeorþryþneffum. rpa ðeah ne biþ re ðunrt gefýlled heora gýtrunga. ac reo grundleare rpelgend hæfþ rriþe manegu perre holu on to gadrienne. Ðpa mæg þam pedendan gýtrene genoh forgýran. rpa him mon mape relþ. rpa hine ma lýrt :.

§. V. Hu^a rilt þu nu andþryðan þæm woruld rælþum gýf hi cpeðan to ðe. Ðræt ritrt þu ur. la Mod. hri inrart þu riþ ur. on hram abulgon re ðe :. Ðræt ðe ongan lýrtan ure. nar ur þin. þu retrt ur on þæt retl þiner rceoppender. þa þu rilnodeft to ur þær godeþ þe þu to him rceoldeft. þu crirt ⁊ re habban þe berpíenne. ac re magan cpeþan ma ⁊ þu habbe ur berpíen. nu ur þurh þine lurt ⁊ þurh þine gýtrunga onrcunian rceal ealna gerceapta

^m Boet. lib. ii. metrum 2.

^a Boet. lib. ii. prosa 3.

shouldest not change therewith? Why carest thou for any change, when I always am with thee? This reverse was to thee more tolerable; because thou didst not too much desire these worldly goods; and because thou, moreover, didst not better confide in *them*.

§. IV. Though to the covetous man come as many possessions as there are grains of sand by the sea cliffs, or stars which in dark nights shine; he nevertheless will not desist from complaints, so as not to complain of his poverty. Though God fulfil the wishes of wealthy men, with gold, and with silver, and with all precious things; nevertheless the thirst of their avarice will not be satisfied, but the unfathomable gulf will have very many waste holes to gather in. Who can give enough to the insane miser? The more any one gives to him, the more he lists.

§. V. How wilt thou now answer worldly goods, if they say to thee: Why blamest thou us, O Mind? why art thou angry with us? in what have we offended thee? Truly thou wast desirous of us, not we of thee. Thou didst set us on the seat of thy Maker, in looking to us for the good, which thou shouldest to him. Thou sayest that we have betrayed thee; but we may rather say that thou hast betrayed us, since, through thy desire, and through thy covetousness, the Maker of all creatures will abhor us. Thou art therefore more guilty than we,

ſcippend : Nu þu eart ſcýlbigna þonne ſe. ærþer
 ge for þinum agnum unriht luſtum. ge eac forþam
 þe ſe ne moton for þe fullgan uſer ſcippender
 pillan. forþam ðe he uſe þe onlænde æfter hiſ
 bebodum to bꝛucanne. nallar þinne unriht gæ-
 runga gepill to fulſnemmanne : Andþýrde unc
 nu. cꝥæð ſe Þýðom. ſpa ſpa þu wille. wít geanbi-
 dýgaþ þinne ondſpore :

CAPUT VIII.

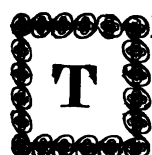


Ð^a cꝥæð ꝥ Mod. ic me ongite æghponan
 ſcýlbigne. ac ic eom mid þær laþer
 ſape ſpa ſpiþe ofþnýcced ꝥ icnc geand-
 þýrðan ne mæz. Ða cꝥæþ ſe Þýðom
 eft. Ðæt iſ nu gæ þinne unrihtſýnneſſe ꝥ þu
 eart fullneah forþoht. Ac ic nolde ꝥ þu þe for-
 þohtert. ac ic wolde ꝥ ðe ſceamode ſpelceſ gedpolan.
 forþam ſe ſe þe hine forþenþ. ſe biþ onmod. Ac
 ſe ſe þe hine ſceamaþ. ſe biþ on hneoppunga. Gif
 þu nu gemunan wít eallra þara arþýrþneſſa þe þu
 for þýſſe worulde hæfderſt wítðan þu æreſt ge-
 boren wære oð þýſne dæg. gif ðu nu atellan wít
 ealle ða bliþneſſa wít þam unnotneſſum. ne meht
 þu fulleafe cꝥeðan ꝥ þu earm ſe 7 ungerælig.
 forþam ic þe giungne underſpenz untýðne 7 un-
 gelænedne. 7 me to beapne genom. 7 to minum
 týhtum getýðe. Ðpa mæz þonne auht ofþer cꝥeþan
 butan ðu wære ſe geræligeſta. Ða þu me wære ær

⁶ Boet. lib. ii. proſa 3.—Tum ego : ſpecioſa quidem, &c.

both with respect to thy own unright desires, and also because, on thy account, we cannot perform our Maker's will. For he lent us to thee, to be enjoyed according to his commandments; not to fulfil the desire of thy unright covetousness. Answer us now, said Wisdom, as thou wilt: we wait for thy answer.

CHAPTER VIII.

HEN said the Mind: I perceive myself every way culpable, but I am so greatly oppressed with the soreness of trouble, that I cannot answer you. Then said Wisdom again: It is still thy fault, that thou art almost despairing. But I am unwilling that thou shouldest despair, I would rather that thou wert ashamed of such error; for he who despairs is distracted, but he who is ashamed is in repentance. If thou now wilt call to mind all the honours, in respect of this world, which thou hast had since thou first wast born to this day; if thou, moreover, wilt balance all the enjoyments against the sorrows; thou canst not very easily say, that thou art miserable and unhappy. For I took charge of thee young, unexperienced, and uninstructed; and adopted thee as my child, and inured thee to my discipline. Who can then say aught else, but that thou wast most happy, when thou wast beloved by me sooner than known, and sooner than thou knewest my discipline

leof þonne cuf. ⁊ ær þon þe þu cufest minne tȳht
 ⁊ mine þearf. ⁊ ic ðe geongne gelærde ſpelce
 rnytno ſpȳlce manegum oþrum ieldran gepittum
 oftozen iſ. ⁊ ic þe gefȳrþneðe mid minum lafum
 to þon ꝥ þe mon to domepe geceaf. Eriſ ðu nu
 foþam criſt ꝥ þu geſæliz ne ſie ꝥ þu nu næfſt
 þa hpilenblican arȳrþneſſa ⁊ þa bliþneſſa þe þu
 ær hæfdeſt. þonne ne eart þu þeah ungeræliz.
 foþam þe þa unrothneſſa. þe þu nu on eart. ſpa
 ilce oferſgaþ. ſpa þu criſt ꝥ þa bliſſa ær dȳdon.
 Penſt þu nu ꝥ þe anum þȳllic hpearfung. þillic un-
 rothneſ on becomen. ⁊ nanum oþrum mode ſpelc
 ne onbecome. ne ær þe. ne æfter þe. Oþþe
 penſt þu ꝥ on ænigum menniſcum mode mæge
 auht fæſtneðliceſ beon buton hpearfunga. oþþe
 gif hit on ænegum men ænige hpile fæſtlice punaþ.
 ſe deaþ hit hupu aſiſneþ ꝥ hit beon ne mæg þær
 hit ær fær. Hwæt ſȳndon ða woruld ſælþa oþneſ
 buton deaþeſ tacnung. foþam ſe deaþ ne cȳmð
 to nanum oþrum þingum butan ꝥ he ꝥ liſ aſȳrpe.
 ſpa eac þa woruld ſælþa cumað to þam Mode to
 þam þæt hi hit beniman þær þe him leofaſt biþ
 þiſſe worulde. ꝥ beoþ þonne þonne hie him fram-
 gepitaþ. Geſege. la Mod. hwæþen þe betere ðince.
 nu nan puht worulðliceſ [fæſter] ⁊ unhwearfender
 beon ne mæg. hwæþen þe þu hiſ foſſeo. ⁊ þiner
 ageneſ þonceſ hi foſlete buton ſane. þe þu gehiðe
 hþonne hi þe foſgendne foſletan.

and my manners ; and I taught thee, young, such wisdom as to many other older minds is denied ; and improved thee with my instructions, until thou wast chosen a judge ? If thou now sayest, that thou art not happy, because thou hast not the temporary honours and the enjoyments which thou formerly hadst, still thou art not unhappy ; for the sorrows wherein thou now art, will, in like manner, come to an end, as thou sayest the enjoyments before did. Thinkest thou now, that such change *and* such sorrow happen to thee alone, and that the like could happen to no other mind, either before thee or after thee ? Or thinkest thou that, to any human mind, any thing can be constant *and* without change ? Even if it for a time firmly remain to any man, death at least, will take it away, so that it may not be where it before was. What are worldly goods, but an emblem of death ? For death comes for nothing else, but that it may take away life : so also worldly goods come to the mind, in order that they may deprive it of that which is dearest to it in this world ; that is, when they depart from it.—Say, O Mind, whether thou judgest more wisely, seeing that nothing worldly can be constant and unchangeable ? whether thou despisest them, and of thy own choice, canst relinquish them, without regret, so that when they leave thee sorrowful thou mayest abide it ?

CAPUT IX.



DA^p ongan se Wiðdom singan and giddode ður. Ðonne seo sunne on hæðnum heofone beorhtost rcineþ. þonne aðeo-
 rtriab ealle rteorpan. forþam ðe heora beorhtnes ne beoð nan [beorhtnes] for hne. Ðonne smylte blapeþ ruþan perþan pind. þonne peaxaþ rriþe hnaþe feldeþ bloyman. ac ðonne se rtearca pind cymþ norþan earþan. þonne topeorþþ he rriþe hnaþe þæne noran plite. rra oſt þone to smylton ræ ðær norþan pinder yſt onſtineþ. Eala ꝥ nan puht niſ rærte rtondenes peorces a puniende on populde :

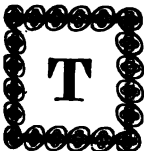
CAPUT X.



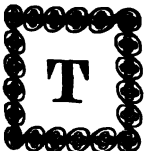
DA¹ cræþ Boetiuſ. Eala Wiðdom. þu þe earþ modur eallra mægena. ne mæg ic na riþceþan ne andracigan ꝥ þe þu me ær ræderſt. forþon þe hit iſ eall roþ. forþam ic nu hæbbe ongiten ꝥ þa mine rælþa 7 seo onſongnes. ðe ic ær pende ꝥ gerælþa beon rceolban. nane rælþa ne rint. forðam he rra hnaðlice geriteþ. ac ꝥ me hæfþ eallra rriþoſt gedneſeþ þonne ic ymbe rpelc rmealicoſt þence. ꝥ ic nu rpeotole ongiten habbe. ꝥ þæt iſ seo mærte unſælð

^p Boet. lib. ii. metrum 3.¹ Boet. lib. ii. prosa 4.

CHAPTER IX.

HEN began Wisdom to sing, and sung thus: When the sun, in the serene heaven, brightest shines, then become dark all the stars, because their brightness is no brightness by reason of her. When the south-west wind gently blows, then grow very quickly field flowers; but when the sharp north-east wind comes, then does it very soon destroy the rose's beauty. So, oftentimes, the north wind's tempest stirs the too tranquil sea. Alas! that there is nothing of fast-standing work ever remaining in the world!

CHAPTER X.

HEN said Boethius: O Wisdom, thou who art the mother of all Virtues, I cannot gainsay or deny that which thou hast said to me, because it is all true: for I have now learned that those my felicities, and the prosperity, which I formerly thought should be happiness, are no happiness, because they so speedily depart. But this has most of all troubled me, when I profoundly think about that which I have now clearly learned—that it is the greatest infelicity of this present life, that any one is first happy, and

on þiſ andſpearðan liſe. ꝥ mon æneſt peoſþe ge-
 ræliſ. ⁊ æfter þam ungeræliſ. Ða andſpode ſe
 Wiðdom ⁊ ſeo Geſceadwiſneſ ⁊ cſæþ. Ne meaht þu
 no mid ſoþe getælan þine wýrð and þine gerælþa
 ſpa ſpa þu wenſt. for þam leaſum ungerælþum þe
 ðu þrowaſt. hit iſ leaſung ꝥ þu wenſt þæt þu ſeo
 ungeræliſ :. Ac gif ðe nu ꝥ ſpa ſwiþe gednefed
 ⁊ geunrotrað hæfþ. ꝥ te þu forlure þa leaſan
 gerælþa. þonne mæg ic ðe openlice geſeccan. ꝥ
 þu ſputole ongiſt þæt te þu git hæfſt þone
 mæſtan dæl þinra gerælþa þe þu ær hæfdeſt :.
 Sege me nu hwæþer þu mid rihte mæge ſeoſian
 þina unſælþa. ſwelce þu eallunga hæbbe forlopen
 þina gerælþa. ac þu hæfſt git geſund gehealðen eall
 ꝥ deorwýrþoſte þæt te þu þe beſongod hæfdeſt :.
 Ðu miht þu þonne mænan ꝥ wýrre ⁊ ꝥ laþne.
 nu þu ꝥ leofne hæfſt gehealðen :. Ðæt þu paſt
 ꝥ ſeo duſub ealles moncýnneſ. ⁊ þe ſe mæſta
 peoſþſciþe. git leofaþ. ꝥ iſ Simmachuſ þin ſeoſ.
 Ðæt he iſ git hal ⁊ geſund. ⁊ hæfþ ælceſ
 godeſ genoh. forþon ic paſ ꝥ þu naht ne for-
 ſlapodeſt ꝥ þu þin agen ſeoſ for hine ne ſeal-
 deſt. gif þu hine geſape on hwilcum eaſſoþum.
 forþam ſe weſ iſ Wiðdomeſ ⁊ Enæſta full. ⁊
 genog onſong nu git ælceſ eoſþliceſ egeſ. ſe iſ
 ſwiþe ſaſig for þinum eaſſoþum ⁊ for þinum
 wæcſiþe :. Ðu ne leofaþ þin wiſ eac. þæſ ilcan
 Simmachuſeſ dohter. ⁊ ſio iſ ſwiþe wel geſað ⁊
 ſwiþe gemetſæſt. ſeo hæfð ealle oþru wiſ oſer-
 þungen mid clænneſſe. eall heoſe god ic ðe mæg
 mid ſeaum forðum aſeccan. ꝥ iſ ꝥ heo iſ on
 eallum þeaſum hieſe fæðer gelic. ſeo hwaþ nu

afterwards unhappy. Then answered Wisdom and Reason, and said: Thou canst not, with truth, accuse thy fortune and thy happiness, as thou supposest, on account of the false unhappiness which thou art suffering. It is a false opinion, when thou imaginest that thou art unhappy. But if it has so much troubled thee, and made thee sad, that thou hast lost the false happiness; then I may plainly tell thee, that thou well knowest that thou hast still the greatest part of thy felicities, which thou formerly hadst. Tell me now, whether thou canst, with justice, complain of thy misfortunes, as if thou hadst altogether lost thy happiness; when thou hast yet kept entire every thing most precious, which thou wast anxious about? How canst thou, then, lament the worse, and the more unworthy, when thou hast retained the more desirable? Thou knowest, however, that the ornament, and the greatest honour, of all mankind, yet lives; namely, Symmachus, thy father-in-law. He is yet healthy and sound, and has enough of every good. For I know that thou wouldest not be unwilling to give thy own life for him, if thou wert to see him in any difficulties. For the man is full of wisdom, and of virtues; and sufficiently free, as yet, from all earthly fear. He is very sorry for thy troubles, and for thy exile. How! is not thy wife also living, the same Symmachus's daughter? and she is very prudent and very modest. She has surpassed all other wives in virtue. All her excellence, I may sum up to thee in few words; that is, that she is, in all good qualities, like her father. She now lives for thee, thee alone;

þe. þe anum. forþam ðe hio nanpuht elles ne lufað butan þe. ælces godes heo hæfþ genoh on þis andpearðan life. ac heo hit hæfþ eall forþepen oþer þe anne. eall heo hit onrcunaþ. forþam þe heo þe ænne næfþ. þæs anes hīre is nu pana. for þinne ærpearðnesse heore þincð eall nauht ⁊ heo hæfþ. forþam heo is for þinum lufum crinod ⁊ fulneah deað for tearum ⁊ for unrotnesre :—
 Ðæt wille we cweþan be þinum trām sunum. þa sint ealðor-men ⁊ geþeahteras. on þam is sprotol sio gifu ⁊ ealla þa duguþa hiora fæder ⁊ heora eolðran fæder. swa swa geonge men mægon gelicorste beon ealðum monnum. Ðy ic pundrige hwi þu ne mæge ongitan þæt þu eart nu git swiþe gerefig. nu þu git hofort and eart hal :— Ðæt þæt is sio meste ær deaðlicra manna þæt hie libban and sien hale. ⁊ þu hæfst nu get to eacan eall ⁊ ic þe ær tealde :— Ðæt ic pat ⁊ ⁊ is git deorþyrþne þonne monnes lif. forþam manegum men is leofne ðæt he ær self swelte ær he gereo his wif ⁊ his bearn sweltende :— Ac hwi tilarst þu þonne to wepenne buton andweorðe :— Ne meaht þu nu git þinne wyrde nauht oþritan ne þin lif no getælan. ne eart þu no eallunga to nauhte gedon swa swa þu wegst. nis þe nu git nan unabewendlic boc getenge. forþam þe þin ancor is git on eorþan fæst. ðæt sint ða ealðor-men. ðe we ær ymbe swræcon. þa þe ne lætaþ geortwyrman be þis andpearðan life. ⁊ eft þina agna treowa. ⁊ seo godcunde lufu. ⁊ se tohopa. þa þreo þe ne lætaþ geortwrepan be þam ecan life. Ða andgyrnode ⁊ unrote Mod ⁊ cwæþ. Eala wæran þa ancras swa

for she loves nothing else, except thee. Of all good she has enough, in this present life, but she has despised it all, except thee alone. She renounces it all, because she has not thee. Nothing else is now wanting to her. Because of thy absence, every thing which she has, seems naught to her. Therefore she is, for love of thee, wasted and almost dead with tears and with grief. What shall we say concerning thy two sons, who are noblemen and counsellors? in whom is manifest the ability, and all the virtues, of their father and their grandfather, so far as young men may most resemble old men.—Therefore, I wonder why thou canst not understand, that thou art, as yet, very happy; when thou still livest and art in health. This, indeed, is the greatest possession of mortal men, that they live and are in health; and thou hast yet, in addition, all that I have already mentioned to thee. But I know that this is even more valuable than man's life; for many a man would wish that he should sooner die himself, than behold his wife and his children dying. Why toilest thou, then, in weeping without cause? Thou canst not hitherto blame thy fortune, or upbraid thy life; nor art thou altogether brought to naught, as thou thinkest. No intolerable misery has yet befallen thee, for thy anchor is still fast in the earth; namely, the noblemen whom we before mentioned. They suffer thee not to despair of this present life; and, again, thy own faith, and the divine love, and hope; these three suffer thee not to despair of the everlasting life.—Then answered the sorrowful Mind, and said: O, that the anchors were so secure, and so permanent, both for God and for the world,

trume ⁊ swa þurhpumende ge for Gode ge for
 worulde. swa swa þu segst. þonne mihte we micle
 þý eð geþolian swa hwæt earfoðnessa swa us on
 become. eall hie us þýncað þý leohtan ða hwile
 þe þa ancras fæste beoþ. ac þu miht þeah ongiton
 hu þa mine fælas and we min weorðscipe her for
 worulde is oncerned .:

CAPUT XI.

§. I.



Ða andsworode we swiðom ⁊ seo Ge-
 riceadwifnes ⁊ cwæð. Ic wene þeah ⁊ ic
 hwæt hweganunges þe upahofe of þære
 unrotnesse ⁊ fulneah gebruchte æt
 ðam ilcan weorðscipe ðe þu ær hæfdest. buton þu
 git to full gý þæs þe we læsed is. ⁊ þe for þý
 platige. Ac ic ne mæg adneohan þine weofunga
 for þam lýtlan þe þu forlure. forþam þu simle
 mid wege ⁊ mid unrotnesse mænst gif þe ænig
 willan wana bið. ðeah hit lýtles hwæt is. swa wæs
 æfre on ðis andweardan lifes. oððe hwa is nu. oððe
 hwa wýrð get æfter us on þisse worulde. ⁊ him
 nanpuht wið his willan ne is. ne lýtles ne micelles.
 swiðe neare we sent ⁊ swiðe heanlice þa menniscan
 gefælas. forþam oðer trega. oððe hie næfre to
 nanum men ne becumaþ. oððe hi þær næfre fæst-
 lice ne þurhpumaþ swelca swelce hi ær to coman.
 Ðæt ic wille her be fæstan sweotol on gereccan. we

* Boet lib. ii. prosa 4.—Et illa, Promovimus, inquit, &c.

as thou sayest ! then might we much the more easily suffer whatsoever misfortunes come upon us. They all seem the lighter to us, so long as the anchors are fast. But thou mayest, nevertheless, perceive how my felicities, and my dignity, here in respect of the world, is changed.

CHAPTER XI.

§. I.

WHEN answered Wisdom and Reason, and said : I think, however, that I have, in some measure, raised thee up from this sorrow ; and almost brought *thee* to the same dignity which thou before hadst. Only thou art yet too full of what thou hast relinquished, and art therefore grieved. But I cannot tolerate thy lamentations, for the little which thou hast lost. For thou always, with weeping and with sorrow, lamentest, if there is to thee a lack of any thing desired, though it be of some little. Who was ever, in this present life, or who is now, or who shall be yet after us in this world, to whom nothing against his will, may happen, either little or much ? Very narrow, and very worthless, are human enjoyments ; for either they never come to a man, or they never constantly remain such as they first came. This I will hereafter more clearly shew. We know that some may have enough of all worldly wealth ; but they have, nevertheless, shame of the wealth, if they are not so

witon ⁊ sume mægon habban ælles woruld pelan
 genog. ac hi habbað þeah sceame þæs pelan. gif
 hi ne beoð swa æðele on gebýrdum swa hi wol-
 don. Sume beoþ swiðe æfele ⁊ wuduþe on heora
 gebýrdum. ac hi beoþ mid wædle ⁊ mid heofe of-
 þryccte ⁊ [geunrotode.] ⁊ him wære leornu ⁊ hi
 wæran unæfele þonne swa earme. gif hit on heora
 anwealde wære. Manige beoþ þeah ærþer ge full
 æfele ge full welige. ⁊ beoþ þeah full unrode.
 þonne hi oþer trega oððe rið habbaþ him gemæc.
 oþþe him gemece nabbath. Manige habbaþ genog
 gewælicce gewið. ac for bearnlerte. eallne þone
 pelan ðe hi gewaderigaþ hi lærað framdum to
 brucanne. and hi beoþ forþam unrode. Sume
 habbað bearn genoge. ac ða beoþ hwilum unhale. oþþe
 yfele ⁊ unweorþ. oððe hwaþe gefaraþ. ⁊ ða eldan
 forþam gnomiaþ ealle heora woruld. Forþam ne
 mæg nan mon on þisse andweardan life eallunga
 gewad beon rið his wýrd. þeah he nu nanwut
 ealles næbbe ymbe to forgyenne. ⁊ him mæg to
 forge. ðæt he nat hwæt him toweard bið. hwær
 þe god þe yfel. þon ma þe þu wirt. ⁊ eac þæt
 ⁊ he þonne gewælicce brýcþ. he ondræt ⁊ he sceole
 forlætan. Getæc me nu sumne mann þara þe ðe
 gewælegort þince. ⁊ on his selfwille sý swiðost ge-
 witen. ic þe gewerce swiðe hwaþe ⁊ ðu ongyrt
 ⁊ he bið for swiðe lýtum þingum oft swiðe un-
 gemetlice gedrefed. gif him ænig wut bið rið
 his willan. oþþe rið his gewunan. þeah hit nu
 lýtel hwæt seo buton he to ælcum men mæge
 gebeacnian ⁊ he isne on his willan. Fundrum
 lýtel mæg gedon þone eallra gewæligertan mon

noble in birth as they wish. Some are very noble and eminent, on account of their birth ; but they are oppressed and made sad by indigence and poverty, so that it were more desirable to them to be unnoble, than so poor, if it were in their power. Many are, indeed, both full noble and full wealthy, and are nevertheless full unhappy ; whether they have wives, as yokefellows with them, or have not yokefellows. Many have married happily enough, but, for want of children, they leave all the riches which they amass, to strangers to enjoy, and they are therefore unhappy. Some have children enow, but they are, sometimes, unhealthy, or evil and worthless, or soon depart, so that the parents therefore mourn all their life. Hence no man can, in this present life, be altogether suited, in respect of his fortune. Though he even have nothing at all to sorrow about, this is able to make him sorrowful, that he knows not what is about to happen to him, whether good or evil, any more than thou knewest : and moreover he fears, that what he then happily enjoys, he may lose. Show me now any man, who to thee seems happiest, *and* who is most distinguished for the enjoyment of his desires. I tell thee without hesitation, thou mayest observe, that he is often immoderately grieved for very trifling things ; if any thing happens to him against his choice, or contrary to his custom, though it be ever so little ; unless he may give his nod to every man to run at his will. Wonderfully little, can cause the happiest man of all, here in respect of the world, to think that his happiness is either much lessened, or en-

her for worulde. ꝥ he wenþ þæt hiȝ ȝerælþa
 riē oððe ȝriþe ȝepanode oððe mid ealle for-
 lone. Du wenst nu ꝥ þu ȝeo ȝriþe unȝerælȝ.
 ȝ ic pat ꝥ manegum men ðuhte ꝥ he wære to
 heoronum ahaſen ȝif he ænigne dæl hæfde þara
 þinna [ȝerælþa] þe ðu nu ȝet hæfst. Ge ſur-
 þum ȝeo ſtop þe þu nu on hæft eart. ȝ þu criſt
 ꝥ þin ƿræcſtop ȝȝ. heo iſ þam monnum eþel þe
 þær on ȝeborēne wæran. ȝ eac þam ðe heora
 ƿillum þær on earðigaþ. Ne nanpuht ne bið
 ȝfel. ær mon wene ꝥ hit ȝfel ȝeo. ȝ þeah hit nu
 hefȝ ȝeo and ƿiþerwærd. þeah hit bið ȝerælþ ȝif
 hit mon luſtlice deð and ȝeðȝylðlice awæfnþ.
 Feapa riēt to þam ȝerceanwære. ȝif he ƿȝrþ on
 unȝeȝylde. ꝥ he ne ƿilniȝe ꝥ hiȝ ſælþa ƿeorþan on-
 pende. ƿiþ ȝriþe mænige biſeþnerre iſ ȝemenȝed
 ȝeo ƿretner þerre worulde. þeah heo hwam ƿȝn-
 rum ðȝnce. ne mæȝ he hie no habban ȝif heo
 hine fleon onȝnþ. Du ne iſ hit þær ȝriþe
 ȝreotol hu hwærlice þaȝ worulðſælþa riēt. nu hi
 ne maȝon ðone earman ȝerȝyllan. forþam he riēle
 ƿilnað hwær hwugu þær þe he þonne næft. ne hie
 þam ȝeȝylðegum ȝ þam ȝemetwærtum riēble ne
 ƿuniaþ.

§. II. Hwæt ȝe þonne ȝmbutan eop þa ȝerælþa
 ðe ȝe on innan eop habbaþ þurh þa ȝodcundan
 miht ȝerēt. Ac ȝe nȝton hwæt ȝe doþ. ȝe riēt
 on ȝedwolan. Ac ic eop mæȝ mid ſearum wor-
 dum ȝewecan hwæt ȝe hƿor iſ eallra ȝerælþa. ƿiþ

tirely lost. Thou now thinkest that thou art very miserable; and I know that, to many a man, it would seem that he were exalted to the heavens, if he had any part of thy felicities, which thou yet hast. Moreover, the place wherein thou art now detained, and *which* thou callest thy place of exile, is the country of the men who were born there, and also of those who by their own will dwell there. Nothing is evil, until a man thinks that it is evil; and though it be now heavy and adverse, yet it will be happiness, if he willingly does and patiently bears it. Scarcely any one is so prudent, when he is in impatience, as not to wish that his happiness were destroyed. With very much bitterness, is the sweetness of this world mingled. Though it seem pleasant to any one, he will be unable to hold it, if it begin to fly from him. Is it not, then, very evident, how inconstant worldly goods are; when they are not able to satisfy the poor, inasmuch as he always desires something of that which he has not; neither do they always dwell with the patient and the moderate?

§. II. Why seek ye, then, around you, the happiness which ye have placed within you by the divine power? But ye know not what ye do: ye are in error. But I can, with few words, shew you what is the roof of all happiness; for which I know thou wilt strive until thou obtainest it. This then is, Good.—Canst thou, now, discover, whether

þær ic pat þu wilt hƿigian þon ær þe þu hine ongi-
 tert ꝥ is þonne god :. Miht þu nu ongitan
 hƿæþer þu auht þe ðeornƿyrþne habbe þonne ðe
 ƿylfne :. Ic pene þeah ꝥ þu wille cƿeþan ꝥ þu
 nauht ðeornƿyrþne næbbe. Ic pat gif þu nu
 hæfde fullne anƿeald ðiner ſelfer. ðonne hæfder
 ðu hƿæt hƿega on þe ſelfum ðær þe ðu næfre
 þinum willum alætan wolder. ne reo ƿyrð þe on
 genuman ne mihte :. Forðam ic ðe mindgige ꝥ
 þu ongipte ðætte nan gerdælf niſ on þiſſe andƿear-
 dan life. Ac onget þæt nauht niſ betere on þiſſe
 andƿearðum life. þonne reo gerdædriner. forþam
 þe heo þurh nan ðing ne mæg þam men loſian. for
 þy is betere þæt feoh þæt te næfre loſian ne
 mæg. þonne ꝥ þe mæg ⁊ ſceal. Hu ne is þe nu
 genoh ſƿeotole gerdæd þæt reo ƿyrð þe ne mæg
 nane gerdæla ſellan. forþam þe ægþer is un-
 fært ge reo ƿyrð. ge reo gerdælf. forþam ſint
 ſƿiþe tedne ⁊ ſƿiþe hneorende þar-gerdæla :. Hƿæt
 ælc þara þe þar ƿoruld gerdæla hæfþ. oþer trega
 oþþe he pat þæt he him ſƿomƿearde beoþ. oððe
 he hit nat. gif he hit þonne nat. hƿelce gerdæla
 hæfþ he æt þam ƿelan. gif he biþ ſƿa dýrig ⁊
 ſƿa ungeriſſ. ꝥ he þæt ƿitan ne mæg. gif he hit
 ðonne pat. þonne ondræt he him ꝥ heo loſian.
 ⁊ eac geara pat ꝥ he hi alætan ſceal. Se ſingala ege
 ne læt nænne mon gerdælgne beon :. Liſ þonne
 hƿa ne neceþ hƿæþer he þa gerdæla hæbbe. þe he
 nabbe þe he ðonne hæfþ. hƿæt þæt ðonne beoþ
 for lýtla ſæla. oððe nane. þæt mon ſƿa eaþe
 forlætan mæg :. Ic pene nu ꝥ ic þe hæfde ær
 genog ſƿeotole gereht be manegum tacnum ꝥ te

thou hast any thing more precious to thee than thyself? I think, though, thou wilt say, that thou hast nothing more precious. I know, if thou hadst full power of thyself, thou wouldest then have something in thyself which thou never, with thy own consent, wouldest relinquish, nor could Fortune take it from thee. Therefore I advise thee, that thou learn, that there is no happiness in this present life: but learn, that nothing is better, in this present life, than the faculty of reason; because man cannot by any means lose it. For that wealth is better, which never can be lost, than that which may and shall. Is it not, now, clearly enough proved to thee, that Fortune cannot give thee any happiness; because each is insecure, both Fortune and happiness; for these goods are very frail and very perishable. Indeed every one who possesses these worldly goods, either knows that they are about to depart from him, or he is ignorant of it. If, then, he is ignorant of it, what happiness has he in riches, when he is so foolish, and so unwise, as to be ignorant of this? But if he knows it, then he dreads that they may be lost, and also is well aware that he must leave them. Continual fear suffers not any man to be happy. If then any man is not solicitous whether he have that wealth, which he may not have even when he has it; truly that is for little happiness or none, which may so easily be lost. I think, moreover, that I had formerly, with sufficient clearness, taught thee, by many arguments, that the souls of men are immortal and eternal: and it is so evident, that no man needs to

monna ƿapla ƿint undeaplice 7 ece. 7 ƿ 7 ƿ genoz
 ƿpeotol ƿ te nanne mon ƿæƿ tƿeogan ne þearƿ ƿ
 ealle men zeendiaþ on þam deaþe. 7 eac heona pelan.
 þý ic ƿundriƿe hƿi men ƿien ƿƿa unƿerƿeapƿiƿe ƿ
 hie ƿenan ƿ þý andƿearde liƿ mæƿe þone monnan
 don ƿeræligne þa hƿile þe he leopað. þonne hit
 hine ne mæƿ æƿter þý ƿiƿe eaƿmne ƿedon :
 hƿæt ƿe ƿerƿlice ƿiton unƿim ƿara monna þe ƿa
 ecan ƿerælda ƿohtan nallaƿ ƿurh ƿ an þæt hi
 ƿilnodon ƿæƿ lichomlican deaþe. ac eac manegra
 ƿaplicra ƿita hie ƿerilnodon ƿið ƿan ecan ƿiƿe.
 ƿ ƿæƿon ealle þa halizan Martýnaƿ :

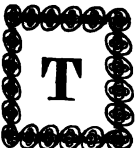
CAPUT XII.



A^a onƿan ƿe ƿiƿdom ƿliopian. 7 ƿeob-
 dode þur. ecte þæt ƿpell mid leoþe.
 ƿ he æƿ ƿæde 7 cƿæþ. Se þe ƿille
 ƿæƿt hƿ ƿimbrjan. ne ƿceall he hit
 no ƿettan upon þone hehtan cnol. 7 ƿe ƿe ƿille
 ƿodcundne ƿiƿdom ƿecan. ne mæƿ he hine ƿiþ
 oƿermetta. 7 eft ƿe þe ƿille ƿæƿt hƿ ƿimbrjan.
 ne ƿette he hit on ƿondbeophaƿ. ƿƿa eac ƿiƿ þu
 ƿiƿdom ƿimbrjan ƿille. ne ƿete þu hine uppan þa
 ƿitſunga. ƿorðam ƿƿa ƿƿa ƿiƿende ƿond þonne ƿen
 ƿƿylgþ. ƿƿa ƿƿylgþ ƿeo ƿitſung þa ƿneorendan pelan
 þiƿƿer midðangeaƿde. ƿorðam hio hioƿa ƿimle bið
 ƿurſteƿu. ne mæƿ hƿ naht lange ƿtandan on ƿam
 hean munte. ƿiƿ hit full unƿmetlic ƿind ƿerſent.

doubt of it, that all men end in death, and also their riches. Therefore I wonder why men are so irrational, as to think that this present life can make man happy, whilst he lives, seeing that it cannot, after its termination, make him miserable. But we certainly know of innumerable men, who have sought eternal happiness, not by this alone that they chose the bodily death, but they also willingly submitted to many grievous torments, on account of the eternal life ; namely, all the holy martyrs.

CHAPTER XII.

HEN began Wisdom to sing, and sung thus — *he* prolonged with verse the speech that he before made, and said : He who is desirous to build a firm house, must not set it upon the highest hill-top ; and he who is desirous to seek heavenly wisdom, must not *seek* it with arrogance. And, again, he who is desirous to build a firm house, should not set it on banks of sand. So also, if thou art desirous to build wisdom, set it not upon covetous desires. For, as thirsty sand swallows the rain, so avarice swallows the perishable riches of this middle-earth, because it is always thirsty after them. A house cannot long stand on the high mountain, if a very immoderate wind presses on it ; nor has *it* that which may stand on the thirsty

næft þæt ⁊ te on ðam riġendan ſonde ſtent for
 ſp̃hlicum ſene. ſpa eac ⁊ menniſce Mod bið un-
 deſeten ⁊ apeged of hiſ ſtede. þonne hit ſe riſe
 ſtrongra geſp̃inca aſtýroð. oððe ſe ſen ungemet-
 liceſ ymbhogan :. Ac ſe þe wille habban þa ecan
 geſælþa. he ſceal ſleon þone ſp̃ecnan plite þiſer
 miððaneardes. ⁊ timbrian ⁊ huſ Moder on þam
 fæſtan ſtane eaðmetta. forþam ðe Crift earðað
 on þære dene eadmodneſſe. ⁊ on þam gemýnde
 Wiðdomeſ. forþam ſimle ſe wiſa mon eall hiſ liſ
 læt on geſean unonpendendlice ⁊ onſp̃h. þonne
 he forſið æðer ge þaſ eorþlican god ge eac þa
 ýflu. ⁊ hopað to þam toweardam. ⁊ ſint þa ecan.
 forþam ðe God. hine gehelt æghwonan. ſingallice
 puniende. on hiſ Moder geſælþum. ðeah þe ſe
 riſe. þara earfoða. ⁊ ſeo ſingale gemen. þiſſa
 woruld ſelþa. him onblape :.

CAPUT XIII.



Ac ſe Wiðdom þa ⁊ ſeo Geſceadwiſneſ
 þiſ leoð þuſ aſungen hæfdon. ða on-
 gan he eft ſecgan ſpell ⁊ þuſ cwæþ.
 Me ðincþ nu ⁊ wit mægen ſmealiſon
 ſp̃recan ⁊ diogolſan woruldum. forþam ic ongiſe ⁊
 min laſ hƿæt hƿugu ingæð on þin ondgite. ⁊ þu
 genoh wel undeſtenteſt ⁊ ic þe to ſp̃ece. Geðent
 nu hƿæt þineſ agneſ ſeo ealra þiſſa woruld æhta
 ⁊ welena. oððe hƿæt þu þær on age [unundeſgildeſ.]

sand, for excessive rain. Thus, also, the human mind is subverted, and moved from its place, when the wind of strong afflictions agitates it, or the rain of immoderate care. But he who wishes to have eternal happiness, should fly the dangerous splendour of this middle-earth, and build the house of *his* mind on the firm rock of humility. For Christ dwells in the vale of humility, and in the mind of wisdom. Therefore the wise man ever leads all his life in joy, unchangeable and secure, when he despises both these earthly goods, and also the evils; and hopes for the future, which are eternal. For God supports him every where, perpetually dwelling in the enjoyments of his mind; though the wind of troubles, and the continual care of these worldly goods, blow upon him.

CHAPTER XIII.

HEN Wisdom and Reason had thus sung this lay, then began he again to make a speech, and thus said: Methinks we may now argue more closely, and with more profound words; for I perceive that my doctrine, in some degree, enters into thy understanding, and thou sufficiently understandest what I say to thee.—Consider now, what, of all these worldly possessions and riches, is thy own: or what of great price, thou hast therein, if thou rationally examinest it. What hast thou from the gifts, and

gif þu him ſceadwyllice æfterſpyraſt. Ðpæt hæfſt
 ðu æt þam gifum þe ðu cwiſt ꝥ reo wýrð eop gife.
 and æt þam welum. Ðeah hi nu ece wæron. Sege
 me nu hwæþer ge þin pela ðiner þancer ſwa
 deore reo þe for hir azenne gecýnde. hwæþer ic
 ðe ſecge þeah ꝥ hit iſ of hir azenne gecýnde naſ
 of þinne. gif hit þonne hir azenne gecýnde iſ
 naſ of ðinne. hwi eart ðu þonne a þý betera
 for hir gode. Sege me nu hwæt hir þe deoraſt
 þince. hwæþer þe gold þe hwæt ic pat þeah gold.
 Ac þeah hit nu god reo 7 deore. þeah biþ hliſead-
 iga 7 leofpendra ge ðe hit ſelf. Ðonne ge þe
 hit gaderað 7 on oþrum neaſað. ge eac þa pelan
 beoþ hliſeadigan 7 leofwælan þonne þonne hie
 mon ſelf. þonne hie beon þonne hi mon gaderað
 7 healt. Ðpæt reo giterung gedef heore giterſaſ
 laþe ægþer ge Gode ge monnum. 7 þa cýrta gedof
 þa ſimle leof tæle 7 hliſeadige 7 weorþe ægþer ge
 Gode ge monnum ðe hie lufiaþ. Nu ꝥ ſeoh þonne
 ægþer ne mæg beon ge mid þam ðe hit ſelf ge
 mid þam þe hit nimþ. nu iſ forþæm ælc ſeoh betere
 7 deorwýrþne gereald þonne gehealden. Gif nu
 eall þiſer middaneworðes pela come to anum men.
 hu ne wæron þonne ealle oþre men wæðlan butan
 anum. Genoh ſpeotol ðæt iſ. ꝥ te god word 7
 god hliſa ælces monnes biþ betera 7 deorra. þonne
 ænig pela. hwæt ꝥ word gefýlþ eallra þara eapan
 þe hit geherþ. 7 ne biþ þeah no ðý læſſe mid þam
 þe hit ſpaciþ. hir heortan diezelnere hit geo-
 penað. 7 þær oðres heortan belocene hit þurh-
 færiþ. 7 on þam færelde þær betwýx ne bið hit
 no gepanod. ne mæg hit mon mid ſpeorde ofſlean.

from the riches, which thou sayest fortune gives you, even though they were eternal? Tell me now, whether in thy judgment, this thy wealth is so precious to thee from its own nature. But I say to thee that it is from its own nature, not from thine. If it, then, is from its own nature, not from thine, why art thou ever the better for its good? Tell me what of it seems to thee most precious? whether gold? or what? I know, however, gold. But though it be good and precious, yet will he be more celebrated and more beloved, who gives it, than he who gathers and takes it from others. Riches, also, are more honourable and more estimable, when any one gives them, than they are when he gathers and keeps them. Covetousness, indeed, makes those who amass wealth, odious, both to God and to men; and acts of bounty make them always estimable, and famous, and worthy, both to God and to the men whom they befriend. Since, then, wealth cannot be both with those who bestow it, and with those who receive it; all wealth is therefore better and more precious, given, than held. If even all the wealth of this middle-earth should come to one man, would not all other men be poor, except one? Sufficiently evident it is, that the good word and good fame, of every man, is better and more precious than any wealth. For this word fills the ears of all those who hear it, and yet is not the less with him who speaks it. His heart's recess it opens, and the locked heart of another it penetrates, and in the way between them it is not diminished; nor can any one with sword slay it,

ne mid þaƿe gebindan. ne hit næfre ne acƿilð. Ac þa eoppe pelan. þeah hi ealne ƿeg eoppe ƿin. ne þinç eop no þý ƿaþor heora zenoh. 7 [þeah] ge hie þonne oþrum monnum ƿellan ne maƿon. ge no þe ma mid þam heora ƿædle 7 heora ƿitſunge gefýllan. ðeah þu hie ƿmale toðæle ƿpa duſt. ne miht þu þeah ealle men emlice mid gehealdan. 7 ðonne þu ealle gedælde hæfſt. þonne biſt ðu ðe ſelf ƿæbla. Sint þæt ƿeƿilice pelan þiſſer midðangeardes. ðonne hi nan mon ƿullice habban ne mæg. ne hie nanne mon ƿepeliƿian ne maƿon. buton hie oþerne gedon to ƿædian. Ðƿæþen nu ƿimma ƿlite eoppe eagan to him ƿetio. heora to ƿundrianne. ƿpa ic ƿat ꝥ hie doþ. hƿæt ſeo duƿuð þonne þær ƿliteſ þe on þam ƿimmmum bið. biþ heora næf eoppe. þý ic eom ƿƿiþe unƿemetlice ofƿundroð hƿi eop þince þære unƿerceanƿiſan ƿerceanſte ƿoð betere þonne eoper aƿen ƿoð. hƿi ge ƿpa unƿemetlice ƿundriƿen þara ƿimma. oððe æniƿer þara deaðlicena ðinga ðe ƿerceanƿiſneſſe næfþ. ƿorðam hie mid nanum ƿýhte ne maƿon geeaƿniƿan ꝥ ge heora ƿundriƿen. þeah hie Groðer ƿerceanſta ſien. ne ƿint hi no ƿiþ eop to metanne. ƿorðam þe oðer tƿega oþþe hit nan ƿoð niſ ƿor eop ſelfe. oððe þeah ƿor lýtel ƿoð ƿiþ eop to metanne. to ƿƿiþe ƿe heƿeƿiaþ uſ ſelfe. þonne ƿe mare ꝥ luſiaþ ꝥ þe under uſ iſ on unum anpealde. þonne uſ ſelfe. oððe ðone Ðrihten ðe uſ ƿercean. 7 uſ ealle ða ƿoð ƿorƿear. Ðƿæþen ðe nu licƿen ƿæƿeru lond :

or with rope bind, nor does it ever perish. But, *as to* these your riches, if they were always yours, there does not, the sooner, seem to you enough of them; and if ye may not give them to other men, ye never the more therewith satisfy their want and their desire. Though thou divide them as small as dust, yet thou canst not satisfy all men equally; and when thou hast divided all, thou wilt then be poor thyself. Are the riches of this middle-earth worthy of a man! when no one can fully have them; nor can they enrich any man, unless they bring another to poverty. — Does the beauty of gems attract your eyes to them, to wonder at them? I know that they do so. But, then, the excellence of the beauty which is in gems, is theirs, not yours. Wherefore I excessively wonder why the good of the irrational creature seems to you better than your own good; why ye so immoderately admire gems, or any of the insensible things which have not reason: for they with no justice can deserve, that ye should admire them. Though they are God's creatures, they are not to be compared with you. For either it is no good for yourselves, or at least for little good compared with you. We too much despise ourselves, when we love that which is beneath us, in respect of our power, more than ourselves or the Lord who made us and gave us all good things.—Do fair Lands delight thee?

CAPUT XIV.

§. I.

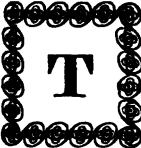


DA* andyrporode ꝥ Mod þære Gercead-
 pirnerre 7 cpæð. Ðpi ne rceolde me
 lician fæger land. hu ne iſ þæt je
 fægenerta dæl Godeſ gercearta. ge
 full oſt pe fægnaþ ſmýltne fæ. 7 eac pundriaþ
 þær pliter þære runnan and þær monan 7 eallra
 þara ſceornena. Ða andyrporode je Wiſdom and
 ſeo Gerceadpirner þam Mode 7 þur cpæþ. Ðpæt.
 belimþ þe heona fægernerre. hpæþen ðu duſne
 gilpan ꝥ heona fægerner þin ſie. nere nere. hu ne
 paſt þu ꝥ þu heona nanne ne gepohtert. ac gif
 ðu gilpan wille. gilp Godeſ. Ðpæþen þu nu fæ-
 gerna bloſtmæna fægniſe on eaſtran ſpelce þu
 hie geſcope. hpæþen þu nu ſpelceſ auht pýncan
 mæge. oððe gepohter habbe. nere nere. ne do
 þu ſpa. hpæþen hit nu ðineſ gepealdeſ ſie ꝥ je
 hæpfeſt ſie ſpa welig on pæſtmum. hu ne pat
 ic ꝥ hit iſ no þineſ gepealdeſ. Ðpi eaſt þu ðonne
 onæled mid ſpa idele geſean. oððe hpi luſaſt ðu
 þa fremdan god ſpa ungemetlice. ſpelce hi ſien
 þin agnu. Penſt þu mæge ſeo pýnd þe gedon þæt
 þa þing ðine agene ſien þa þe heona agene gecýnd
 þe gedýdon fremde. nere nere. niſ hit no þe ge-
 cýnde ꝥ te þu hi age. ne him niſ gebýnde ꝥ hi ðe
 folgien. ac þa heoſcundand þing þe ſint gecýnde.

* Boet. lib. ii. proſa 5.—Quid ni? Eſt enim pulcerrimi opera, &c.

CHAPTER XIV.

§. I.

HEN answered the Mind to Reason, and said: Why should not fair land delight me? Is not that the fairest part of God's creatures? And full often we rejoice at the serene sea, and also admire the beauty of the sun, and of the moon, and of all the stars.—Then answered Wisdom and Reason to the Mind, and thus said: What belongs to thee, of their fairness? Darest thou to boast that their fairness is thine? No, no. Dost thou not know that thou madest none of them? But, if thou wilt glory, glory in God.—Dost thou rejoice in the fair blossoms of Easter, as if thou madest them? Canst thou then make any thing of this kind? or being made, possess? No, no. Do not thou so.—Is it through thy power, that the harvest is so abundant in fruits? Do not I know, that it is not through thy power.—Why art thou then inflamed with so vain glory? or why lovest thou external goods so immoderately, as if they were thy own? Dost thou think that fortune can cause to thee, that those things should be thy own, which their own natures have made foreign to thee? No, no. It is not natural to thee, that thou shouldest possess them; nor is it their nature, that they should follow thee. But heavenly things are natural to thee, not these earthly. These earthly products are created for the food of cattle;

nær þær eorþlican. Ðar eorþlican pærtmar ſint
 geſceapene netenum to andlifen. ⁊ þa woruld
 pelan ſint geſceapene to biſſice þam monnum þe
 beoþ neatenum gelice. ⁊ beoþ unrihtwige ⁊ un-
 gemetwæte. to þam hi eac becomað oftoht. Eſ
 þu þonne ðæt gemet habban wille. ⁊ ða mid þearfe
 witan wille. þonne iſ þæt mete ⁊ dſync ⁊ clafar
 and to to ſpelcum cræfte ſpelce þu cunne ⁊ ðe
 iſ gecynde ⁊ ⁊ ðe iſ riht to habbenne. Hwælc
 fremu iſ ðe ⁊ þæt þu wile ge biſſa andweardena
 geſælþa ofer gemet. þonne hie naþer ne mazon
 ne þin gehelpan. ne heora ſelfra. On ſiþe lýtton
 meſja hæfþ ſeo gecynd genog. on ſpa miclum heo
 hæfþ genog ſpa ſe ær ſpæcon. Eſ þu heore
 mape ſeleſt. ofer trega oððe hit þe deaþ. oððe
 hit þe þeah unſynnum biþ. oððe ungetere. oððe
 fæcenlic eall ⁊ þu nu ofer gemet deſt. Eſ þu
 nu ofer gemet riht. offe dſyncſt. oððe clafa
 þe ma on hæft þonne þu þurfe. ſeo oferwige þe
 purþ offe to ſape. oððe to plættan. offe to un-
 geſetenum. offe to plio. Eſ þu nu penſt ⁊ te
 pundorlice geſela hwælc weorþmýnd ſie. ðonne
 telle ic þa weorþmýnd þam wýhtan þe hie worhte.
 næſ na þe. ſe wýhta iſ Eod. þær cræft ic þær
 heurige on. Penſt þu þæt ſeo menig þinra monna
 þe mæge don geſælgne. neſe neſe. ac gif hie
 wile ſint and lýtige. ðonne ſint hi þe pliohcan
 ⁊ geſyncfulpan hæfþ þonne næfþ. forþam wile
 þegnar beoþ ſýmle heora hlafordes riend. Eſ
 hi þonne gode beoþ ⁊ hlaford holde ⁊ unſealde
 hi ne beoþ ⁊ þonne heora godes. næſ þineſ. hu
 milt þu þonne þe agnan heora god. gif þu na þær

and worldly riches are created for a snare to those men who are like cattle, that is, vicious and intemperate. To those, they indeed come oftenest. But if thou wouldest have the measure, and wouldest know what is needful; then is it meat, and drink, and clothes, and tools for such craft as thou knowest, which is natural to thee, and which is right for thee to possess. What advantage is it to thee, that thou shouldest desire these present goods beyond measure, when they can neither help thee nor themselves? With very little of them, nature has enough. With so much, she has enough, as we have before mentioned. If thou givest her more, either it hurts thee, or it at least is unpleasant to thee, or inconvenient, or dangerous—all that thou dost beyond measure. If thou beyond measure eatest or drinkest, or hast more clothes on thee than thou needest, the superfluity becomes either pain to thee, or loathing, or inconvenience, or danger. If thou thinkest that wonderful apparel is any honour, then ascribe I the honour to the artificer who made it, not to thee. The artificer is God, whose skill I praise therein.—Thinkest thou that the multitude of thy men can make thee happy? No, no. On the contrary, if they are wicked and deceitful, then are they more dangerous and more troublesome to thee, had, than not had; for wicked thanes are always their lord's enemies. But if they are good, and faithful to their lord, and sincere, is not that, then, their good, not thine? How canst thou, then, appropriate to thyself their good?

gylpŕt. hu ne gylpŕt þu þonne heora godes. næŕ þiner :

§. II. Nu' þe iŕ genoh openlice gecyþeð þæt te nan þara goda þin niŕ. þe þe æŕ ymbe ŕŕnæcon. 7 þu teohhoderŕ þ hi þine beon ŕceoldan. Eiŕ þonne þiŕŕe poŕulde [plite] 7 þela to pilnienne niŕ. hŕæt muŕcnarŕ þu þonne æŕŕen þam þe þu poŕlune. oððe to hpon ŕagnarŕ ðu þæŕ þe þu æŕ hæŕderŕ. giŕ hit ŕægeŕ iŕ. þ iŕ of heora agnum gecynde. næŕ of ðinum. heora ŕægeŕ hit iŕ. næŕ þin. hŕæt ŕægnarŕ þu þonne heora ŕægeŕeŕ. hŕæt belimþ hiŕ to þe. ne þu hit ne geŕceope. ne hi þine agene ne ŕent. Eiŕ hi nu gode ŕint 7 ŕægeŕe. þonne ŕæŕon hi ŕŕa geŕceapene. 7 ŕŕælce hi poŕdan beon þeah þu hi næŕne nahterŕ. ŕenŕ ðu þ hi aþe deoŕpŕŕþŕan ŕeon. þe hi to þinne note gelænde ŕæŕon. Ac ŕoŕþam [þe] heora dŕŕiŕge men ŕaŕiaþ. 7 hi him þincaþ deoŕe. ŕoŕþam þu hi gaderarŕ 7 helŕŕ on þinum hoŕde. hŕæt pilnarŕ þu þonne þ þu hæbbe æt ŕŕelceŕe geŕæligneŕŕe. Gelieŕ me nu ic hit ðe ŕecge. næŕŕ ðu þæŕ nauht æt buton þ þu tilarŕ ŕædle to ŕlione. 7 ŕoŕ þŕ gaderarŕ mare þonne þu þunŕe. Ac ic ŕat ðeah ŕŕiþe geape. þ te eall þ ic heŕ ŕŕnece iŕ ŕiþ þinum pillan. Ac eoŕna geŕælþa ne ŕint no þ ge ŕenaþ þæt hi ŕien. ŕoŕþam ŕe þe micel inerŕe 7 miŕlic agan ŕile. he beþearŕ eac micler ŕultumeŕ. ðe ealða cŕide iŕ ŕŕiþe ŕoþ þe mon geŕŕŕn cŕæþ. þæt te þa micler beþunŕon. þe micel agan pillað. 7 þa þunŕon ŕŕiþe lŕtler. þe manan ne pillnaþ þonne

' Boet. lib. ii. prosa 5.—Ex quibus omnibus nihil horum, &c.

If thou boastest of it, dost thou not boast of their good, not of thine?

§. II. It is now plainly enough shown to thee that none of those goods is thine, which we have already spoken about, and *which* thou didst imagine should be thine.—If, then, the beauty and wealth of this world is not to be desired, why dost thou complain concerning what thou hast lost? or wherefore dost thou long for what thou formerly hadst? If it is fair, that is of their own nature, not of thine; it is their fairness, not thine. Why, then, dost thou delight in their fairness? What of it belongs to thee? Thou didst not make it, nor are they thy own. If they are good and fair, then were they so made; and such they would be, though thou never hadst them. Thinkest thou that they are the more precious, because they were lent for thy use? But, because foolish men admire them, and they to them appear valuable, therefore thou gatherest and keepest them in thy hoard. How then dost thou hope to have happiness from any thing of this sort? Believe me now, I say it to thee, thou hast naught therefrom; except that thou labourest to escape poverty, and therefore gatherest more than thou needest. But nevertheless I very well know, that all which I here speak is contrary to thy will.—But your goods are not what ye think they are; for he who desires to have much and various provision, needs also much help. The old saying is very true, which men formerly said; that those need much, who desire to possess much, and those

zenoƷer. butan he Ʒilnizen mid oƷerunƷe hƷona
 ƷitrunƷa ƷerƷyllan. ꝥ hi næfne ne Ʒeðoþ. [Ic] Ʒat
 ꝥ Ʒe Ʒenaþ þæt Ʒe nan Ʒecundelice Ʒoð ne Ʒe-
 Ʒælþa on innan eoƷ Ʒelfum nabbað. Ʒonþam Ʒe
 hi Ʒecaþ butan eoƷ to Ʒremðum ƷerƷearftum. ƷƷa
 hit iŷ miŷhƷeoƷƷeð ꝥ þæm men ðincþ. þeah he
 Ʒe Ʒoðcundlice ƷerƷeaðƷiŷ. ꝥ he on him Ʒelfum
 næbbe Ʒælþa ƷenoƷe. buton he maƷe ƷeƷaðeƷiƷe
 þaƷa unƷerƷeaðƷiŷena ƷerƷeƷta þonne he beþuƷŷe.
 oððe him Ʒemetlic Ʒeo. ⁊ þa unƷerƷeaðƷiŷan neo-
 tena ne Ʒilniað nanef oþneŷ Ʒeoŷ. ac þincþ him
 ƷenoƷ on þam þe hi binnan heoƷa æƷenƷe hƷyðe
 habbaþ to eacan þam Ʒoðne þe him ƷecƷnðelic
 biþ. ÐƷæt Ʒe þonne þeah hƷæthƷeƷa Ʒoðcundliceŷ
 on eoƷeƷne Ʒaule habbaþ. þæt iŷ andƷit. ⁊ Ʒemýnd.
 and Ʒe ƷerƷeaðƷiŷlica Ʒilla ꝥ hine þaƷa tƷeƷa lýŷte.
 Ʒe þe þonne þaŷ ðneo hæŷþ. þonne hæŷþ he hiŷ
 ƷeoƷƷenðeŷ onlicneŷŷe ƷƷa Ʒonþ ƷƷa ƷƷa æneƷu Ʒe-
 Ʒeafte ƷýƷmeŷt mæƷ hieƷe ƷeoƷƷenðeŷ onlicneŷŷe
 habban. Ac Ʒe Ʒecaþ þæne hean ƷecƷnðe ƷeƷælþa
 and heoƷe ƷeoƷþƷiƷe to þam niþeƷlicum ⁊ to ðam
 hƷeoƷenðlicum þingum. Ac Ʒe ne onƷitað hu
 micelne teonan Ʒe ðoþ Gode eopnum ƷeoƷƷenðe.
 Ʒonþam þe [he] Ʒolde þæt te ealle men ƷæƷan
 ealna oþra ƷerƷeafte Ʒealðanðar. Ac Ʒe undeƷ-
 þioðaþ eoƷne hehƷtan meðemneŷŷe undeƷ. þa eallra
 niþemeŷtan ƷerƷeafte. ⁊ mid þam Ʒe habbaþ ƷecƷþeð
 ꝥ te æŷten eopnum aƷnum ðome Ʒe ðoþ eoƷ Ʒelfe
 ƷýƷŷan þonne. eoƷne aƷne æhta. nu Ʒe Ʒenaþ. ꝥ
 eoƷne nauht Ʒelan. Ʒien eoƷra ƷeƷælþa. ⁊ teoh-
 hiaþ ꝥ eall eoƷne ƷoƷulð Ʒoð Ʒien æƷnan Ʒe Ʒelfe.
 ƷƷa hit eac ƷýƷþ þonne Ʒe ƷƷa Ʒillaþ.:

need very little who do not desire more than enough. But they hope by means of superfluity to satisfy their greediness; which they never do. I wot that ye think ye have no natural good or happiness within yourselves; because ye seek them without you, from external creatures. So is it perverted, that man, though he is divinely rational, thinks that he has not happiness enough in himself, unless he collects more of irrational things than he has need of, or *than* is suitable to him; whilst the irrational cattle are desirous of no other wealth, but think that sufficient for them, which they have within their own skin, in addition to the fodder which is natural to them.—Whatsoever, then, though little, ye have of divine in your soul, is, the understanding, and the memory, and the rational will which makes use of them both. He, therefore, who has these three, has his maker's likeness, as much as any creature can at all have its maker's likeness. But ye seek the happiness of the exalted nature, and its dignity, from low and perishable things. But ye understand not how great injury ye do to God, your creator. For he would that all men should be governours of all other creatures. But ye degrade your highest dignity below the meanest creatures of all; and thereby ye have shown that, according to your own judgment, ye make yourselves worse than your own possessions—when ye think that your false riches are your happiness, and are persuaded that all your worldly goods are superiour to yourselves. So indeed it is, when ye so will.

§. III. Ðær* menniscan liƿes gecynde is ꝥ hi ðy anan jeon beforan eallum oþrum geſceartum. ðy hi hie ſelſe ongiton hƿæt hie jeñð. ⁊ hponan hi jeñð. ⁊ þi hi jeñð pýrran þonne nýtenu. þy hi nellap pítan hƿæt hi jint. oððe hponan hi jint. Ðam neatum is gecynde ꝥ hi nýton hƿæt hi jeñð. Ac ꝥ is þara monna unþeap þæt hi nýton hƿæt hie jien. Nu þe is rpiþe rpeotol þæt ge beoþ on gedpolan. þonne ge penaþ ꝥ ænig mæg mid fræmdum pelum beon gepeorþoð. Gif hpa nu biþ mid hpelcum pelum gepeorþoð ⁊ mid hpelcum deorþýrrþum æhtum zegýnepoð. hu ne belimþþ je peorþýrcipe þonne to þam þe hine gepeorþað. þæt is to heppanne hþene rihtlicor. Ne ðæt ne beoð on þý fægerne þæt mid eller hþam gejenod biþ. þeah þa gejenu fægna jien. þe hit mid gejenod bið. gif hit ær rceondlic pær. ne biþ hit on þý fægerne. Pite þu forroþ ꝥ nan goð ne deþaþ þam þe hit ah. Ðpæt ðu part nu ꝥ ic þe ne leoge. ⁊ eac part þæt þa pelan oſt deþiaþ þam þe hie aȝan on manegum þingum. ⁊ on þam rpiþoſt þæt te men peorþað rpa upahafene for þam pelan. ꝥ oſt je eallra pýrrneſta ⁊ je eallra unpeorþeſta mon penþ ꝥ he rie ealler þær pelan pýrþe ðe on þýrre populde is. gif he pýrte hu he him tocuman mihte. Se þe micle pelan hæfþ. he him ondræt monigne feond. gif he nane æhta næfðe. ne þorſte he him nanne ondrædon. Gif þu nu pæne pegſepende. ⁊ hæfðeſt micel gold on þe. ⁊ þu þonne become on þeorſceole. þonne ne pendeſt þu þe ðiner feorer. gif ðu þonne

* Boet. lib. ii. prosa 5.—Humanæ quippe naturæ, &c.

§. III. It is the condition of the life of men, that they then only, are before all other creatures, when they themselves know what they are, and whence they are; and they are worse than cattle, when they will not know what they are, or whence they are. It is the nature of cattle, that they know not what they are; but it is a fault in men, that they know not what they are. It is therefore very plain to thee, that ye are in error, when ye think that any one can be made honourable by external riches. If any one is made honourable with any riches, and endowed with any valuable possessions, does not the honour then belong to that which makes him honourable? That is to be praised somewhat more rightly. That which is adorned with any thing else, is not therefore fairer, though the ornaments be fair which it is adorned with. If it before was vile, it is not on that account fairer. Know thou, assuredly, that no good hurts him who possesses it. Thou knowest that I lie not to thee, and also knowest that riches often hurt those who possess them, in many things; and in this chiefly, that men become so lifted up on account of riches, that frequently the worst man of all, and the most unworthy of all, thinks that he is deserving of all the wealth which is in this world, if he knew how he might obtain it.—He who has great riches, dreads many an enemy. If he had no possessions, he would not need to fear any. If thou wert travelling, and hadst much gold about thee, and thou then shouldst meet with a gang of thieves, then wouldest thou not

ſpelcer nanpuht næfðeſt. þonne ne þorſteſt ðu ðe nanpuht onðrædan. ac meahteſt þe gan ſingende þone ealdan cride þe mon gefýrn ſang. þæt ſe nacoda gefgefenð him nanpuht ne onðrebe. þonne ðu ðonne orſorſ þære. ⁊ ða þeofaſ ðe ffrom gefiten færon. þonne mihteſt þu biſmerian þaſ andþearðan pelan. ⁊ mihteſt cpeþan. Eala ꝥ hit iſ god ⁊ pýnſum ꝥ mon micelne pelan age. nu ſe næfre ne pýrþ orſorſ ðe hine underſceþ :

CAPUT XV.



A* ſeo Gefceadwýrner ða þiſ ſpell aſæð hæfde. þa ongan heo ſingan ⁊ þur cpeþ. Eala hu gefælig ſeo fopme eld paſ þiſer midðan gearðeſ. þa ælcum men þuhte zenog on þære eorþan pærtmum. Næron þa pelige hamas. ne miſtlice ſpotmettaſ. ne ðrincas. ne ðiorpýrþra hſægla hi ne gýrndan. fopþam hi þa gýt næran. ne hio nanpuht ne gefaron. ne ne geherdon. Ne gemdon hie naner fýnenluſteſ. buton ſpíþe gemetlice þa gecýnð beeodan. ealne peg hi æton æne on dæg. and ꝥ pæſ to æfenneſ. Treopa pæſtmaſ hi æton ⁊ pýrta. halleſ ſcýp pín hi ne ðruncan. ne nanne pætan hi ne cuþon wíð hunige menga. ne feolocenſia hſægla mid miſtlicum bleopum hi ne gýmdon. Ealne peg hi flepon ute on tſiopa ſceaðum. hluteſſia pella pæteſ hi ðruncon. ne gefeah nan

be anxious for thy life? But if thou hadst nothing of this kind, then thou wouldest not need to dread any thing, but mightest go singing the old adage which men formerly sung—that the naked traveller fears nothing. When thou then wert safe, and the thieves were departed from thee, then mightest thou scoff at these present riches, and mightest say: O, how good and pleasant it is, for any one to possess great wealth, when he who obtains it is never secure!

CHAPTER XV.

WHEN Reason had made this speech, she began to sing, and thus said: O, how happy was the first age of this middle-earth! when to every man there seemed enough, of the fruits of the earth. There were not then splendid houses, or various delicious meats or drinks; nor were they desirous of costly garments, for they as yet were not, nor did they see or hear any thing *of them*. They cared not for any luxury, but very temperately followed nature. They always eat once in the day, and that was in the evening. They eat the fruits of trees, and herbs. They drank no pure wine, nor knew they how to mix any liquor with honey, nor regarded they silken garments of various colours. They always slept out in the shades of trees. They drank the water of the clear springs. No merchant visited island or coast, nor did any man as yet hear of any ship-army, or even the mention of any war. The

cepa ealand. ne weorð. ne geherde non mon þa zet nanne weorðene. ne weorðon ymbe nan geferht weorðcan. ne weo eorðe þa zet bearmten mid oferlegeter monnes blode. ne mon weorðum gefundod. ne monne ne gefeah ða zet yfelweorðende men. nænne weorðweorðe næfdon. ne hi non mon ne lufode. Eala þæt ure tida nu ne mihtan weorðan weorðce. Ac nu manna gytung is wea bynnende. wea þæt wea on þære helle. weo is on þam munte ðe Eterne hatte. on þam iegelande þe Sicilia hatte. we munt bið simle weorðe bynnende. ⁊ ealla þa neah weora þær ymbutan forweorð. Eala hwæt we forma gytene weare. þe avert þa eorðan ongan wefan æfter golde. ⁊ æfter gimum. ⁊ þa wecan deorweorðene funde ðe ær behyð wea ⁊ behelod mid ðære eorðan :

CAPUT XVI.

§. I.



DA^b we weorð þa þis leoð arungen hæfde. þa ongan he eft weorðan ⁊ þis weorð. Hwæt mæg ic ðe nu mare wecan be þam weorðweorðe ⁊ be ðan anweorðe þisse weorðde. for þam anweorðe ge eorweorðon ahebban up oð ðone weorðen. gif ge mihton. þæt is forþam þe ge ne gemunon ne eac ne ongitað þone weorðoncundan anweorð ⁊ þone weorðweorðe we is eorðen agen. ⁊ þonan ge comon. hwæt we eorðen pela þonne ⁊ we eorðen anweorð þe ge nu weorðweorðe

earth *was* not yet polluted with the blood of slain men, nor *was* any one even wounded. They did not as yet look upon evil-willing men. *Such men* had no honour, nor did any man love them. Alas, that our times now cannot become such! But now the covetousness of men is as burning as the fire in the hell, which is in the mountain which is called Ætna, in the island which is called Sicily. The mountain is always burning with sulphur, and burns up all the near places thereabout. Alas! what was the first avaricious man, who first began to dig the earth after gold, and after gems; and found the dangerous treasure, which before was hid and covered with the earth!

CHAPTER XVI.

§. I.

WHEN Wisdom had sung this lay, he began again to speak, and thus said: What more can I say to thee, concerning the dignity and concerning the power of this world?—For power, ye would exalt yourselves to heaven, if ye were able. This is, because ye do not remember, or understand, the heavenly power and the dignity which is your own, and whence ye came. What, then, if this your wealth and this your power, which ye now call dignity, should come to the worst man of all, and to him who of all is most undeserving of it; as it

hatað. gif he becýmþ to þam eallra pýrneran men. ⁊ to ðam þe hī ealra unpeorþort biþ. swa he nu dýðe to hī ilcan ðeodrice. ⁊ eac ær to Neþone þam Earene. ⁊ oft eac to manegum heora gelicum. Hu ne pile he þonne don swa swa hī dýdon ⁊ git doþ. ealle þa wicu þe him under beoð oððe aþer on neapeste forwlean ⁊ forheþegian swa swa fýrner lig deð drýne hæþ-feld. oððe eft se býr-nenda fpefl ðone munt bærnþ ðe se hataþ Ætne. se sī on þam ealonde Sicilia. swiþe onlice þam micelan flode ðe giu on Noes dagum wæs. Ic wene þæt ðu mæge gemunan þ̅ te eoppe eoldran giu Romana witan on Torcwiner dagum þæs ofermodan cýninges. for hī ofermettum. ðone cýnelican naman of Rome býrig ærest adýdon. Ond eft swa ilce þa hegetohan. þe hi ær utadriþon. hi woldon eft utadriþan for hiora ofermettum. Ac hi ne mihtan. forþam þe se æfterne anweald þara hegetogena þam Romaniscum witan git wýrlice þonne se æra ðara cýninga. Gif hit ðonne æfre gewurþ. swa hit swiðe feldan gewýrþ. þæt se anweald ⁊ se weorþscipe becume to godum men and to wýrum. hwæt biþ ðær þonne licwýrþer buton hī god ⁊ hī weorþscipe. þæs godan cýninges. næs ðæs anwealdes. forþam ðe se anweald næfre ne biþ god. buton se god se þe hine hæbbe. þý hit biþ ðæs monnes god. næs ðæs anwealdes. [gif] se anweald god biþ. forþam hit bið. þæt te nan man for hī rice ne cýmð to cræftum ⁊ to medemnesse. Ac for hī cræftum ⁊ for hī medumnesse he cýmþ to rice ⁊ to anwealde. ðý ne biþ nan mon for hī anwealde na

lately did to this same Theodoric, and also formerly to Nero the Cæsar, and moreover frequently to many like them? Will he not then do as they did, and still do? slay and destroy all the rich who are under, or anywhere near him, as the flame of fire does the dry heath field, or as the burning sulphur burns the mountain which we call *Ætna*, which is in the island of Sicily? (very like to the great flood which was formerly in Noah's days.)—I think that thou mayest remember, that your ancient Romans formerly, in the days of Tarquin the proud king, on account of his arrogance, first banished the kingly name from the city of Rome. And, again, in like manner, the consuls, who had driven them out, *these* they were afterwards desirous to expel, on account of their arrogance (but they could not) because the latter government, of the consuls, still worse pleased the Romans than the former, of the kings. If, however, it at any time happens, as it very seldom does happen, that power and dignity come to a good man, and to a wise; what is there then worthy of esteem, except the good and the dignity of him, the good king, not of the power? For power never is good, unless he is good who possesses it. Therefore, if power be good, it is the good of the man, not of the power. Hence it is, that no man by his authority comes to virtues and to merit; but, by his virtues and his merit he comes to authority and to power. Therefore is no man for his power the better: but for his virtues he is

þe betere. ac for his cræftum he beoþ god is he god biþ. ⁊ for his cræftum he bið anpealder peorþe. gif he his peorþe biþ. Leorniaþ forþam yfðom. ⁊ þonne ge hine geleafnod hæbben. ne forhogiaþ hine þonne. Ðonne secge ic eow buton ælcum tpeon. ꝥ ge magon þurh hine becuman to anpealde. þeah ge no þær anpealder ne pilnigan. Ne þurfon ge no hogian on ðam anpealde. ne him æfter þringan. gif ge wile biþ ⁊ gode. he wile folgian eow. þeah ge his no ne pilnian. Ac secge me nu hwæt eower deorwyrþerta pela ⁊ anpeald sie. þe ge swiort gironaþ. Ic wit þeah þæt hit is his andwearda lif ⁊ þer brymenda pela þe we ær ymbe swæcon :

§. II. Gála^e hwæþer ge netelican men ongiton hwelc se pela sie. ⁊ se anpeald. ⁊ þa woruld gefælaþa. Ða sint eower hlafordas ⁊ eower wealdandas. næs ge heora. Gif ge nu gesawen hwelc eowur þæt wære hlaford ofer oðre mýr. ⁊ sette him domas. ⁊ midde hie æfter gafele. hu punderlic wolde eow þæt þincan. hwelc cehhettunge ge woldon þær habban. and mid hwelcum hleahtre ge woldon beon artyred. hu micle mare is þonne þær monnes lichoma to metenne wið ꝥ Mod. þonne seo eowur wiþ þone mon. Hwæt ge þonne magon eafe gefencan. gif ge hit georne ymbe smeagan willaþ ⁊ æfterswýrian. ꝥ nanne puhte lichoma ne beoð þonne tederas þonne þær monnes. Ðam magon derian þa læstan fleogan. ⁊ þa gnættas mid swife

^e Boet. lib. ii. prosa 6.—Nonne ó terrena animalia, &c.

good, if he be good; and for his virtues he is deserving of power, if he be deserving of it. Learn therefore wisdom; and when ye have learned it, do not then despise it. Then, I say to you, without all doubt, that ye may through it arrive at power, though ye be not desirous of power. Ye need not be solicitous for power, or throng after it. If ye are wise and good, it will follow you, though ye are not desirous of it.—But tell me now, what is your most valuable wealth and power, which ye most desire? I know, however, that it is this present life, and this perishing wealth, which we before spoke about.

§. II. O, ye beastlike men, do ye know what wealth is, and power, and worldly goods? They are your lords and your governours, not ye theirs. If ye now saw some mouse that was lord over other mice, and set them judgments, and subjected them to tribute, how wonderful would ye think it! What scorn would ye therefore have, and with what laughter would ye be moved! How much greater, then, is man's body, compared with the mind, than the mouse, *compared* with the man? Indeed ye may easily conceive, if ye will carefully consider and examine it, that no creature's body is more tender than man's. The least flies can injure it; and the gnats with very little stings hurt it; and also the small worms which corrupt the man both inwardly and outwardly, and sometimes make *him* almost dead.

lýtclum ꝛticelum him deƿiaþ. ⁊ eac þa ꝛmalan
 pýrmar. þa ðone mon ge innan ge utoƿ peƿðaþ.
 ⁊ hƿilum fulneah deaðne geðoð. ge fupþum þeoƿ
 ? lýtcle loppe hine hƿilum deaðne geðeþ. ꝛƿilca puhta
 him deƿiaþ ægþeƿ ge innan ge utoƿ. On hƿæm
 mæg æmꝰ man oþrum deƿian buton on hiꝛ li-
 choman. oððe eƿt on heoƿa pelum. þe ge hataþ
 geƿælþa. ne nan mon ne mæg þam geƿceadƿiƿan
 Mode geðeƿian. ne him geðon þ̅ hit ne ꝛe þ̅ þ̅ hit
 biþ. Ðæt iꝛ ꝛƿiþe ꝛƿeotol to onꝛitanne be ꝛumum
 Romanꝛcum æðelinge. ꝛe ƿæƿ haten Liberiuꝛ. ꝛe
 ƿaꝛ to manegum ƿitum geƿoꝛht. foꝛþam þe he
 nolde melðian on hiꝛ geƿeƿan þe mið him ꝛieƿedon
 ýmbe þone cýning þe hie æƿ mið unƿihte ge-
 punnen hæƿde. þa he þa befoƿan þone gƿaman
 cýning gelæd ƿæƿ. ⁊ he hine het ꝛecgan hƿæt hiꝛ
 geƿeƿan ƿæƿon þe mið him ýmbe ꝛieƿedon. þa
 foꝛceap he hiꝛ agene tungan. and ƿeaƿp hine ðæƿ
 mið on ðæt neb foƿan. foꝛþam hit geƿeaƿð þ̅
 ðam ƿiƿan men com to loƿe and to pýnðꝛcipe þ̅ ꝛe
 unƿihteƿiƿa cýning him teohhode to ƿite. Ðƿæt iꝛ
 þ̅ [þe ma] þ̅ æmꝰ man mæge oþrum don. þat he
 ne mæge him don þ̅ ilce. ⁊ gif he ne mæg. oþeƿ
 man mæg. ƿe leoƿnodon eac be þam ƿælhpæopan
 Biꝛiꝛidem. ꝛe ƿæƿ on Ægꝛiptum. þæƿ leobhatan
 geƿuna ƿaꝛ þ̅ he ƿolde ælcne cuman ꝛƿiþe aƿlice
 undeƿƿon. ⁊ ꝛƿiþe ꝛƿæƿlice ƿiþ gebæƿan þonne he
 him æƿeꝛt to com. Ac eƿt æƿ he him ꝛnom ceƿde.
 he ꝛceolde beon ofƿlegen. ⁊ þa getýðde hit þ̅ Eꝛ-
 culeꝛ Iobeꝛ ꝛunu com to him. þa ƿolde he don ýmbe
 hine ꝛƿa ꝛƿa he ýmbe manigne cuman æƿ dýðe.
 ƿolde hine adƿencan on þæƿe ea þe Niluꝛ hatte.

Moreover the little flea sometimes kills him. Such things annoy him both inwardly and outwardly. Wherein can any man injure another, except in his body? or, again, in their riches, which ye call goods? No man can injure the rational mind, or cause to it that it should not be what it is. This is very evidently to be known by a certain Roman nobleman, who was called Liberius. He was put to many torments, because he would not inform against his associates, who conspired with him against the king who had unjustly conquered them. When he was led before the enraged king, and he commanded him to say who were his associates, who conspired with him; then bit he off his own tongue, and immediately cast it before the face of *the tyrant*. Hence it happened that, to the wise man, that was the cause of praise and honour, which the unjust king appointed to him for punishment. What is it, moreover, that any man can do to another, which he may not do to him in like manner? and if he may not, another man may. We have learned also concerning the cruel Busiris, who was in Egypt. This tyrant's custom was, that he would very honourably receive, and very courteously behave to every stranger, when he first came to him. But afterwards, before he returned from him, he should be slain. And then happened it that Hercules, the son of Jove, came to him. Then would he do to him as he before had done to many a stranger; would drown him in the river which is called Nile. Then was he

þa pearþ he ʃʀpenʒna ʒ adʒiencte hine. ʒʀiðe ʀýhte be Godeʒ dome. ʒpa ʒpa he manigne oðerne æʀ dýde. Ðpæt eac Regulʒ. ʒe ʀonemæna he-
 ʀetoga. Ða he ʀeahʀ pið Affʀicanar. he hæʀde ʀulneah unareʒendlicne ʀiʒe ofeʀ þa Affʀicanar.
 Ða he hi þa ʀʀiðoʀʀ ʀonʀlagen hæʀde. þa het he hi bindan ʒ on balcan leʒan. þa ʒebýʀede hit ʀʀiþe hʀaþe ꝥ he pearþ ʒebunden mið hýʀa ʀacentum.
 Ðpæt ʀenʀt Ðu þonne hpæt [ʒodeʒ ʒe] anpealb ʀie. þonne he on nane ʀýʀan hýʒ agneʒ cʀæʀʀeʒ
 ne mæʒ ʀonbuʒan ꝥ he þæt ilce ýʀel ne ʒeþaʀiʒe oþʀum monnum. þe he æʀ oþʀum dýde. hu ne
 iʀ ʒe anpealb þonne þæʀ nauht :

§. III. Ðpæt^a ʀenʀt þu. ʒiʀ ʒe ʀeopþʀcipe ʒ ʒe anpealb agneʒ Ðonceʒ ʒod ʀæʀe and hýʒ ʀeʀʀeʒ anpealb hæʀde. hpæðeʀ he ʀolde þam ʀoncuþeʀtum mannum ʀolʒian ʒpa he nu hpilum deð. Ðu ne ʀaʀt þu ꝥ hit niʀ nauht ʒecýnde ne nauht ʒepunelic ꝥ æniʒ ʀiþeʀpearð Ðing bion ʒemenʒed ʀiþ oðʀum ʀiþeʀpearðum. oððe æniʒe ʒeʀeʀʀædenne pið habban. Ac ʀeo ʒecýnd hit onʀcunað þæt [hie] mazon ʀeopþan toʒædeʀe ʒemenʒed. þe ma þe þæt ʒod ʒ þæt ýʀel mazon æʒædeʀe bion. Nu ðe iʀ ʀʀiðe openlice ʒecýþed ꝥ þiʀ andpeaʀde ʀice. and þaʀ ʀopuʀð ʒeʀælþa. ʒ þeʀ anpealb of heona agnum ʒecýnde ʒ heona agneʒ ʒeʀealðeʒ nauht ʒode ne ʀient. ne hiona ʀeʀʀa nanne anpealb nabbað. nu hi ʀillaþ cliʀian on þæm ʀýʀʀtan monnum ʒ him ʒeþaʀiaþ þæt hi bioð heona hlaʀonðar. Niʀ Ðæʀ

^a Boet. lib. ii. prosa 6.—Ad hæc, si ipsis dignitatibus, &c.

stronger, and drowned him (very justly by God's judgment) as he many another before had done. So also, Regulus, the celebrated consul! When he fought against the Africans, he obtained an almost indescribable victory over the Africans. When he had grievously slain them, he gave order to bind and lay them in heaps. Then happened it very soon that he was bound with their fetters.—What thinkest thou, then? What good is power, when he *who possesses it* can in no wise, by his own strength, avoid suffering from other men the same evil which he before to others did? Is not then power, in that case, naught?

§. III. What thinkest thou? If dignity and power were good of its own nature, and had power of itself, would it follow the most wicked men, as it now sometimes does? Dost thou not know that it is neither natural nor agreeable to experience, that any contrary thing *should* be mixed with other contrary, or have any fellowship therewith? But nature refuses it, that they should be mixed together; still more that good and evil should be together. Hence it is very manifestly shewn to thee, that this present authority, and these worldly goods, and this power, are not good of their own nature and of their own efficacy, nor have any power of themselves; since they are willing to adhere to the worst men, and permit them to be their lords. There is not indeed any question of this, that frequently the most wicked men of all, come to power and to dignity. If

nu nan tpeo. ꝥ oft þa eallra forcuþertan men
 cumað to þam anpealde 7 to þam feorþfripe. Líf
 je anpealb þonne of hif azenne gecýnde 7 of hif
 azenef zepealder god pæne. ne underfenge he
 næfne þa ýfelan ac þa godan. Ðæf ilcan if to
 penanne to eallum ðam gefælðum þe jeo pýrð
 brengeð þifref andfeardan lifef ze on cneaftum
 ze. on æhtum. forþam hie hþilum becumað to
 þæm forcuþertum. Hwæt pe zenog zeorne pítan
 ðæt nanne mon þæf ne tpeof ðæt je jeo ftronz
 on hif mæzene. ðe mon gefihð ðæt ftronzlic
 peorc pýrceð. Ne þonne ma. gif he hwæt bið. ne
 tpeof nænne mon ꝥ he hwæt ne fie. Ðra gededeð
 eac je dneam-cneaft ꝥ je mon biþ dneamefe. 7 je
 læce-cneaft þæt he biþ læce. 7 jeo racu deð ꝥ he
 biþ peccere. Ðra deð eac je gecýnda cneaft ælcum
 men. ꝥ ꝥ god ne mæg beon wið ꝥ ýfel gemengeð.
 ne ꝥ ýfel wið ꝥ god. Ðeah he butu on anum men
 fien. þeah biþ æzþer him on fundron. ꝥ gecýnd
 nýle næfne nanpuht wiþerfearder lætan gemengan.
 forþam heora æzþer onfcunað ofef. and æzþer
 pile beon ꝥ ꝥ hit biþ. ne mæg je þela gedon ꝥ je
 zitrefe ne fie zitrefe. ne þa grundleafan zit-
 runza gefýllan. ne je anpealb ne mæg gedon hif
 pealbend pealbendne. Nu þonne nu ælc gefceaft
 onfcunað ꝥ ꝥ hife wiþerfeard bið. and fwiðe
 zeorne tiolaf ꝥ hit him ꝥ ffrom afcufe. hwelce
 tpa fýnd þonne wiþerfeardnan betpuh him þonne
 god 7 ýfel. ne peorþað hi næfne to fomne ge-
 fezed. Be þæm þu miht onzitan. gif þa gefælða
 ðifef andfeardan lifef þurh hie felfe heora felfra
 zepealb ahton. 7 of heora agnum gecýnde gode

power then were good of its own nature, and of its own efficacy, it never would be subservient to the evil, but to the good. The same is to be thought with respect to all the goods of this present life which fortune brings, both of talents and of property; for they sometimes come to the most wicked. We very well know that no man doubts of this, that he is powerful in his strength, who is seen to perform laborious work; any more than if he be any thing, any one doubts that he is so. Thus the art of musick causes the man to be a musician, and medical knowledge to be a physician, and rhetorick makes him to be a rhetorician. In like manner also the nature of things causes to every man, that good cannot be mixed with evil, nor evil with good. Though they are both in one man, yet is each in him separately. Nature will never suffer any thing contrary to mix, for each of them rejects the other, and each will be what it is. Riches cannot cause that the miser should not be a miser, or satisfy *his* boundless desires; nor can authority make its possessor powerful. Since, therefore, every creature avoids that which is contrary to it, and anxiously endeavours to repel it, what two *things* are more contrary to each other than good and evil? They are never united together. Hence thou mayest understand, *that* if the goods of this present life through themselves had power of themselves, and were good in their own nature, then would they always adhere to him who did good with them, not evil. But wheresoever they are

pæron. þonne woldeon hi rimle on ðam clīfian. ðe
 him god mid forhte. nalær yfel. Ac þær þar
 hi gode beoð. þonne beoð hi þurh þær godan mon-
 nes god [gode] þe him god mid pýrcþ. 7 ge bið
 þurh God god. Líf hine þonne yfel mon hæfþ.
 þonne biþ he yfel ðurh þær monnes yfel þe him
 yfel mid deþ. 7 þurh deofel. Ðræt godes 7 ge
 pela þonne. þonne he ne mæg þa grundleasan zit-
 runga afyllan þær zitreses. oððe ge anpealb. þonne
 he ne mæg his pealdend pealdendne gedon. Ac hine
 gebindað þa pon pilnunga mid heora unabindendlicum
 nacentum. þeah mon nu yfelum men anpealb felle.
 ne gedede ge anpealb hine godne ne meodumne.
 gif he ær næf. ac geopenað his yfel. gif he ær
 yfel pær. 7 gedede hit þonne fpeotol. gif hit ær
 næf. forþam þeah he ær yfel wolde. þonne nýrte
 he hu he hit fpa fullice gecýðde. ær he fullne
 anpealb hæfde. Ðæt gefýrþ forþam dýrige þe
 ge fægnaþ þæt ge moton fceppan þone naman.
 hatan þ fælþa þ nane ne beoð. 7 þæt medumnes
 ne beoþ. forþam hi gecýðað on heora endunge
 þonne hie endiaþ. þ hie nafþer ne bioþ. forþam
 nafþer ne ge pela. ne ge anpealb. ne ge feorþfice
 ne beoþ to penanne þ hit feo foþe gefælþ fe.
 fpa hit 7 nu hrædorft to fecganne be eallum þam
 forulð gefælþum þe feo pýrd hrengeþ. þ þær nan
 puht on nis þær to pilnianne feo. forþam ðe
 ðær nan puht gecýndelices godes on nis ðær
 ðe of him cume. þ 7 on þam fpeotol þ hi hie
 rimle to ðam godum ne ðeodað. ne ða yfelan
 gode ne gedoð þe hi hie oftoft togeðeodaþ :

good, they are good through the good of the good man who works good with them, and he is good through God. If then an evil man has it, it is evil through the man's evil who does evil with it, and through the devil. What good is wealth then! when it cannot satisfy the boundless desires of the miser. Or Power! when it cannot make its possessor powerful, but the wicked passions bind him with their indissoluble chains. Though any one give to an evil man power, the power does not make him good or meritorious, if he before were not; but exposes his evil, if he before were evil, and makes it then manifest if it before were not. For though he formerly desired evil, he then knew not how he might so fully show it, before he had full power. It is through folly that ye are pleased because ye are able to contrive a name, *and* call that happiness which is none, and that merit *which* is none; for they show by their ending, when they come to an end, that they are neither. Therefore neither wealth, nor power, nor dignity, is to be considered as the true happiness. So is it, moreover, most truly to be said concerning all the worldly goods which fortune brings; that there is nothing therein which is to be desired, because there is nothing therein of natural good which comes from themselves. This is evident from hence, that they do not always join themselves to the good, or make the evil, to whom they most frequently join themselves, good.

§. IV. Ða* ƿe ƿiſdom þa þiſ ſpell þuſ aƿehte hæƿde. þa onƿean he eft ƿiððigan 7 þuſ cƿæþ. Ðƿæt ƿe ƿiton hƿelce ƿælhriopneſſa. 7 hƿilce hriƿnaſ. hƿilce unſihtthæmedu. 7 hƿilc man. 7 hƿilce aſleagneſſe ƿe unſihtƿiſa Caſene Neſon ƿeophhte. ƿe het æt ſumum cýrre ƿorþærnnan ealle Rome buſh on anne ſið æfter þæne biſene þe ƿio Troia buſg barn. hine lýſte eac ƿeſeon hu ƿeo buſne. 7 hu lange. 7 hu leohte be þæne oþerne. 7 eft he het ofſlean ealle þa ƿiſertan ƿitan Romana. ƿe ſuſþon hiſ agene modor. 7 hiſ agene broðer. ƿe ſuſþon hiſ agen ƿiſ he ofſlog mid ſƿeorde. 7 ƿor ðýllecum næſ he napuht ƿeunrotrod. Ac ƿær þý bliþna 7 ƿagenode þær. Ond þeah betpuh ðýllecum unſihtum næſ him no þý læſ underþeod eall þeſ midðan ƿeard ƿrom eaſteƿeardum oð ƿeſteƿeardne. and eft ƿrom ſuþeƿeardum oð norþeƿeardne. eall he ƿær on hiſ anpealde. ƿenſt þu þ̅ ƿe ƿoðcunda anpeald ne mihte aſýrnan þone anpeald þam unſihtƿiſan Caſene. and him þæne puhhunƿe ƿeſteoran. ƿiſ he ƿolde. Ene la ƿeſe. ic ƿat þ̅ he mihte ƿiſ he ƿolde. Eala eap hu heſiƿ ƿeoc he beſlepte on ealle þa þe on hiſ tidum libbende ƿæron on eorðan. 7 hu oft hiſ ſƿeorð [ƿæne] beſýled on unſcýldigum blode. Ðu ne ƿær þær ƿenoz ſƿeotol þ̅ ƿe anpeald hiſ ageneſ ðonceſ ƿoð næſ. þa ƿe ƿoð næſ þe he to com.:

§. IV. When Wisdom had thus made this speech, he began again to sing, and thus said: We know what cruelties, and what ruins, what adulteries, and what wickedness, and what impiety, the unrighteous Cæsar, Nero, wrought. He at one time gave order to burn all the city of Rome at once, after the example that formerly the city of Troy was burned. He was desirous also to see how it would burn, and how long, and how light, in comparison of the other. He besides gave order to slay all the wisest senators of the Romans, and moreover his own mother and his own brother. He also slew his own wife with a sword. And for such *wickedness* he was in no wise grieved, but was the more blithe, and rejoiced at it. And yet amid such crimes, all this middle-earth was nevertheless subject to him, from eastward to westward, and also from southward to northward: it was all in his power. Dost thou think that the heavenly Power could not take away the empire from this unrighteous Cæsar, and correct this madness in him, if he would? Yes, O, yes. I know that he could, if he would. Alas, how heavy a yoke did he impose on all those who in his times were living on the earth! and how often was his sword stained with innocent blood!— Was it not then sufficiently evident, that power of its own nature was not good, when he was not good to whom it came?

CAPUT XVII.



DA' ge þiſdom þa þiſ leoþ aſungen
 hæfde. Ða gefpiȝode he. ⁊ þa and-
 ſpode þæt Moð and þuſ cƿæþ.
 Eala Liefceadþiſneſ. hpæt Ðu paſt ꝥ
 me næfne ſeo ȝitſung ⁊ ſeo ȝemæȝþ ðiſſeſ eopð-
 lican anpealdeſ for þel ne licode. ne ic ealleſ for
 ſpiþe ne ȝiſnde þiſſeſ eopðlican ſiceſ. buton la
 ic wilnode þeah andþeoſceſ to þam þeoſce þe me
 beboden ƿæſ to ƿýncanne. ꝥ ƿaſ ꝥ ic unſnacodlice
 ⁊ ȝeſiſenlice mihte ſteorian ⁊ ſeccan þone anpealb
 þe me beſæſt ƿæſ. Ðpæt Ðu paſt ꝥ nan mon ne
 mæȝ nænne cƿæſt cýðan. ne nænne anpealb ſeccan
 ne ſteorian butan tolum ⁊ andþeoſce. ꝥ bið ælceſ
 cƿæſteſ andþeoſc ꝥ mon ðone cƿæſt buton
 ƿýncan ne mæȝ. ꝥ biþ þonne cýningeſ andþeoſc
 ⁊ hiſ tol mid to ſiſſianne. ꝥ he hæbbe hiſ land
 full mannod. he ſceal hæbban ȝebedmen. ⁊ ſýnð-
 men. ⁊ þeoſcmen. Ðpæt þu paſt þætte butan
 ðiſum tolum nan cýning hiſ cƿæſt ne mæȝ cýðan.
 Ðæt iſ eac hiſ andþeoſc. ꝥ he habban ſceal to þam
 tolum þam þiſum ȝeſeſſiſiſum biſiſte. ꝥ iſ þonne
 heopa biſiſt. land to buȝianne. ⁊ ȝiſta. ⁊ ƿæpnu.
 ⁊ mete. ⁊ ealo. ⁊ claſaſ. ⁊ ȝe hpæt þæſ þe þa
 þne ȝeſeſſiſiſaſ behoiſaþ. ne mæȝ he butan þiſum
 þaſ tol ȝehealdan. ne butan þiſum tolum nan þana

CHAPTER XVII.

WHEN Wisdom had sung this lay he was silent, and the Mind then answered, and thus said: O Reason, indeed thou knowest that covetousness and the greatness of this earthly power never well pleased me, nor did I very much endeavour after this earthly authority. But I was nevertheless desirous of materials for the work which I was commanded to perform; to the end that I might honourably and fitly steer and exercise the power which was committed to me. Moreover thou knowest that no man can shew any craft, or exercise or steer any power, without tools and materials. That is, of every craft, the materials, without which man cannot exercise the craft. This then is a king's materials and his tools to reign with; that he have his land well peopled. He must have prayer-men, and soldiers, and workmen. Thou knowest that without these tools no king can shew his craft. This is also his materials, which he must have, besides the tools; provision for the three classes. This is then their provision; land to inhabit, and gifts, and weapons, and meat, and ale, and clothes, and whatsoever is necessary for the three classes. He cannot without these preserve the tools, nor without the tools work any of the

þinga pýrcan þe him beboden is to pýrcenne. for þý ic pilnode andpeorcer þone anpealb mid to zereccenne. ꝥ mine cræftas. 7 anpealb ne purden forgitene 7 forholene. forþam ælc cræft 7 ælc anpealb biþ ſona ſopealþod 7 forſpugod. gif he biþ butan Þiſdome. forþam ne mæg non mon nænne cræft forþþringan butan Þiſdome. forþam þe ſpa hƿæt ſpa þurh ðýrige gedon bið. ne mæg hit mon næfre to cræfte zerecan. ꝥ is nu hƿaðort to recganne. ꝥ ic pilnode peorþfullice to libbanne þa hƿile þe ic liƿede. 7 æfter minum liƿe þam monnum to læſanne. þe æfter me ƿæren min gemýnd on godum peorcum :

CAPUT XVIII,

§. I.



Aðis þa zerpneceſ ƿas. þa zerpizode ꝥ Mod. 7 ſeo Geſceadþiſnes ongan ſpnecan 7 þus cræþ. Eala Mod ea. an ýfel is ſpiþe ſpiþe to anſcumanne. ꝥ is ꝥ ꝥ te ſpiþe ſingallice 7 ſpiþe hefiglice beſpich ealra þara monna Mod þe [beoð] on heora zecýnde zecopene 7 þeah ne, beoþ to þam hƿofe þonne git cumen fulſpemedra mægena. ꝥ is þonne pilnung leaſes gilpes 7 unſýhtes anpealþes 7 unge-metlices hlýſan godra peorca ofer eall folc. forþam pilniþaþ monige men anpealþes. ðe hie ƿolþon.

* Boet. lib. ii. proſa 7. — Et illa: Atqui hoc unum eſt, &c.

things which he is commanded to perform. Therefore I was desirous of materials wherewith to exercise the power, that my talents and power might not be forgotten and concealed. For every craft and every power is soon grown old and passed in silence, if it be without wisdom; for no man can fulfil any craft without wisdom. Because whatsoever is done through folly no one can ever reckon for craft.—This is now especially to be said; that I wished to live honourably whilst I lived, and after my life to leave to the men who were after me my memory in good works.

CHAPTER XVIII.

§ I.

WHEN this was spoken, the Mind remained silent, and Reason began to speak, and thus said: O, Mind, one evil is very greatly to be shunned, namely that which very continually and very grievously deceives the minds of all those men, who are in their nature excellent, and nevertheless are not yet arrived at the roof of perfect virtues. This then is the desire of false glory, and of unright power, and of unbounded fame of good works among all people. Many men are desirous of power, because they would have good fame, though they are unworthy of it; and even

habban godne hliġan. þeah hi hiġ unpȳrþe ġien.
 ȡe ġurþum ġe ealna ġoncuþerġa ȳlnað þær ȳlcan.
 Ac ġe þe ȳle ȳrlice ȡ ȡeornlice ærter þam hliġan
 ġrȳrian. þonne onȡit he ġrīþe hraþe hu lȳtel he
 bið. ȡ hu læne. ȡ hu tedne. ȡ hu bedæled ælceġ
 ȡodeġ. ġiġ þu nu ȡeornlice ġmeaȡan ȳlt and ȳtan
 ȳlt ȳmbe ealne ðiġre eorþan ȳmbhȳrġt ġrom
 eaġtepearndan ðiġreġ middangeardes oð peġtepearndne.
 ȡ ġnam ġuþepearndum [oð] norþepearndne. ġpa ġpa
 þu leornodeġt on þære bec þe Aġtologium hatte.
 þonne miht ðu onȡitan ꝥ he iġ eall ȳþ ðone
 heoġon to mettanne ġrīlce an lȳtel ȳrīcȳ on
 bradan bġede. oþþe ȳond beah on ġcīlde. ærter
 ȳiġna monna dome. Hu ne ȳaġt þu þæt þu leorn-
 odeġt on Ptolomeuġ bocum. ġe ȳnat ealles þiġes
 middangeardes ȡemet on anre bec. ðær þu miht
 on ȡeġeon ꝥ eall moncȳnn ȡ ealle netenu ne notigað
 naġes neah ġeorþan dæles ðiġre eorþan þær þe
 men ȡeġaran maȡon. ġorþam þe hiȡ hit ne maȡon
 eall ȡebugian. ġum ġor hæto. ġum ġor cȳle. ȡ þone
 mæġtan dæl hiġ hæġþ ġæ oġerġeten. Do nu oġ
 ðam ġeorþan deale on þinum Mode eall þæt ġeo
 ġæ hiġ oġreten hæġþ. ȡ eall ða ġcearnd ðe heo him
 onȡenumen hæġþ. ȡ eall ꝥ hiġ ġennar ȡ monar
 ȡenumen habbað. ȡ eall ꝥ on eallum ðeodum peġes
 liȡeþ. ðonne miht ðu onȡitan þætte þær ealles
 niġ monnum þonne mape læġed to bugianne. buton
 ġpelce an lȳtel caġertun. Iġ ꝥ þonne ġor ðȳrīlic
 ȡeġrīnc ꝥ ȡe ȳnnaþ eorpe ȳoruld to ðon ꝥ ȡe
 ȳlnnaþ eorpeġne hliġan unȡemetlice to ȡebræðanne
 oġerī ġpelcne caġertun ġpelce þæt iġ þætte men

the most wicked of all are desirous of the same. But he who will wisely and diligently enquire concerning fame, will very soon perceive how little it is, and how narrow, and how transient, and how destitute of all good. If thou then wilt studiously enquire and wilt understand concerning the circumference of all this earth, from the eastward of this middle-earth to the westward, and from the southward to the northward, as thou hast learned in the book which is called *Astrologium*; then mayest thou perceive that it is all, compared with the heaven, like a small point in a broad surface, or the boss on a shield, in the opinion of wise men. Dost thou not know what thou hast learned in the writings of Ptolemy, who wrote of the measure of all this middle-earth in one book? Therein thou mightest see that all mankind and all cattle do not occupy anywhere nigh the fourth part of this earth, which men are able to go over. For they cannot inhabit it all, some *part* for heat, some for cold; and the greatest part of it the sea has covered. Take then from this fourth part, in thy mind, all that the sea has overwhelmed of it, and all the sheards which it has taken from it, and all that fens and moors have taken of it, and all that in all countries lies waste; then mayest thou understand that, of the whole, there is not more left to men to inhabit, than, as it were, a small inclosure. It is then in foolish labour that ye labour all your life, because ye are desirous beyond measure to spread your fame over such

buziaþ þiſſe worulde fulneah ſwiþe an ſwiþa ſorþæt oðer. Ac hwæt numedliceſ oððe micelliceſ oððe weorþfulliceſ hæfþ ſe eower gylp þe ge þær buziaþ on þam fiſtan dæle healfum londeſ ⁊ unlondeſ. mid ſæ. mid fæne. ⁊ mid ealle. ſwa hit iſ geneapred. To hƿon wilniȝe ge ðonne to ungemetlice þæt ge eowerne naman tobrædan ofer ðone teoþan dæl. nu hiſ mare niſ mid ſæ. mid fæne. mid ealle :

§. II. Gefencap^a eac þ̅ on ðiſum lȳtlum wearþoce. þe we ær ymbe ſƿræcon. buziaþ ſwiþe manega ðeoda. ⁊ miſtlica. ⁊ ſwiþe ungelica ægþer ge on ſƿræce. ge on ðearum. ge on eallum ſiðum. eallra þara þeoda þe ge nu williaþ ſwiþe ungemetlice þ̅ ge ſcȳlon eowerne naman ofer tobrædan. þ̅ ge næfre gedon ne maȝon. forþam heora ſƿræc iſ toðæled on tƿa ⁊ hund ſeoƿontig. ⁊ ælc þara ſƿræca iſ toðæled on manega ðeoda. ⁊ þa ſint tolegena ⁊ toðælda mid ſæ. ⁊ mid weodum. ⁊ mid muntum. ⁊ mid fænnum. ⁊ mid moneȝum ⁊ mid miſtlicum weſtenum. ⁊ ungerærum londum. þ̅ hat ſƿrðum ceƿemen ne gefaraþ. Ac hu mæg þær þonne ſȳnderlice aner ſiƿer monner nama cuman þonne ðær mon ſƿrðum þære burȝe naman ne geheorð. ne þære þeode ðe he on hamfæſt biþ. Ðȳ ic nat for hƿilcon dȳȳȝe ge georƿað þ̅ ge weoldon eowerne naman tobrædan geond eallre eorþan. þ̅ ge ðon ne maȝon. ne ſƿrðum naper

^a Boet. lib. ii. proſa 7.—Adde quod hoc ipſum brevis, &c.

an inclosure as that is which men inhabit in this world; almost like a point to the other. But what of spacious, or of great, or of honourable, has this your glory! when ye therein inhabit the fifth part halved, of land and desert; so is it narrowed with sea, with fen, and with all. Wherefore desire ye then, too immoderately, that ye should spread your name over the tenth part, since there is not more of it, with sea, with fen, *and* with all!

§. II. Consider also that in this little park which we have before spoken about, dwell very many nations, and various, and very unlike, both in the speech, and in the manners, and in all the customs of all the nations which ye now very immoderately desire that ye should spread your name over. This ye never can do, because their language is divided into two and seventy; and every one of these languages is divided among many nations, and they are separated and divided with sea, and with woods, and with mountains, and with fens, and with many and various wastes and impassable lands, so that even merchants do not visit it. But how then can any great man's name singly come there, when no man there hears even the name of the city or of the country of which he is an inhabitant. Therefore I know not through what folly ye study that ye would spread your name over all the earth. This ye cannot do, nor even anywhere nigh. Moreover thou knowest how great

neah. Ðræt ðu pær hu micel Romana rice pær on Mancureſ dagum þær he petogan. je pær oþre naman haten Tulliuſ. ⁊ þriððan Liceru. hræt he cýðde on ſumpne hiſ boca. ꝥ te ða get Romane nama ne come oþer ða muntar þe Caucaſear pe hataþ. ne þa Scidðear þe on oþre healfe þara munta bugiaþ ſurþum þære burge naman ne þær folceſ ne geheorðon. Ac ða he com æper to Parþum. ⁊ pær þær ſriþe nipe. Ac he pær ðeah ðær ýmbutan manegum folce ſriþe egefull. Ðu ne ongite ge nu hu neapa je eoper hliſa beon pile þe ge þær ýmbe ſrincaþ ⁊ unrihtlice tiliað to gebreðenne. Ðræt penſt ðu hu micelne hliſan ⁊ hu micelne peorþſcipe an Romanýc man mæge habban on ðam lande. ðær mon ſurðum ðære burcege naman ne gehepde. ne ealler ðær folceſ hliſa ne com. Ðeah nu hpelc mon ungemetlice ⁊ ungedafenlice pilniþe ꝥ he ſcile hiſ hliſan tobrædan oþer ealle eorþan. he ne mæg ꝥ ſorþþrenþan. ſorþam þe þara ðeoda þeapar ſint ſriþe ungelica. ⁊ heora geſetneſſa ſriþe miſlica. ſpa ꝥ te þæt on oðrum lande betſt licaþ. þætte ꝥ biþ hpilum on þam oþrum tælþýrþlicorſt. ⁊ eac miceler piteſ pýrþe. ſorþam ne mæg nan mon habban gelic loſ on ælcum londe. ſorþon þe on ælcum lande ne licað ꝥ on oþrum licaþ :

§. III. For ði' ſceolde ælc mon beon on ðam pel gehealðen. ꝥ he on hiſ agenum earþe licode.

Boet. lib. ii. proſa 7.—Erit igitur pervagatâ inter ſuos gloriâ, &c.

the power of the Romans was in the days of Marcus the consul, who was by another name called Tullius, and by a third Cicero. But he has related in one of his books, that, as then, the Roman name had not passed beyond the mountains which we call Caucasus, nor had the Scythians, who dwell on the other side of those mountains, even heard the name of the city or of the people ; but at that time it had first come to the Parthians, and was there very new. But nevertheless it was very terrible thereabout to many a people. Do ye not then perceive how narrow this your fame will be, which ye labour after and unrightly endeavour to spread? How great fame, and how great honour, dost thou think one Roman could have in that land, where even the name of the city was never heard, nor did the fame of the whole people ever come? Though any man immoderately and unreasonably desire that he may spread his fame over the whole earth, he cannot bring it to pass, because the manners of the nations are very unlike, and their institutions very dissimilar ; so that in one country that pleases best, which is at the same time in another *deemed* most reprehensible, and even deserving of great punishment. Therefore no man can have the same praise in every land, because in every land that pleases not which in another pleases.

§. III. Therefore every man should be well contented with this, that he were approved in his own country. Though he be desirous of more, he cannot indeed bring it to pass ; because it is seldom

þeah he nu manan wilnige. he ne mæg furþum
 ꝥ forþbringan. forþam ðe reldhƿonne biþ ꝥ te
 auht manegum monnum anes hƿæt heige. for þy
 ƿýrþ oft godes monnes lof alegen inne on ðære
 ilcan þeode þe he on hamfæst biþ. ⁊ eac forþam ðe
 hit oft ƿiþe farlice gebýnede þurh þa heardraþa
 þara ƿritera ꝥ hi for heora flæpfe. ⁊ for gimeleste.
 ⁊ for necceleste forleton unƿriten ðara monna
 þearf ⁊ hiora dæda. þe on hiora dagum fornemær-
 oſte ⁊ ƿeophgeorneste ƿæron. ⁊ þeah hi nu eall
 hiora lif ⁊ hiora dæda aƿriten hæfdon. ſƿa ſƿa hi
 ſceoldon gif hi dohton. hu ne forcallbodon ða
 gepƿutu þeah ⁊ lofordon ðonecan þe hit ƿære.
 ſƿa ſome ſƿa þa ƿriteraf dýdon. ⁊ eac ða þe hi
 ýmbe ƿriton. And eop ðincþ þeah ꝥ ge hæbban
 ece afe. gif ge mægen on eallne eopene ƿorulde
 geeaƿnian ꝥ ge habban godne hlýan æfter eoprum
 dagum. Liſ þu nu getæleſt ða hƿile þýſſes and-
 ƿearðan liſes ⁊ ðýſſes hlendlican ƿið ðæs un-
 geendodan liſes hƿila. hƿæt bið hit þonne. Tele
 nu þa lenge þæne hƿile þe þu ðin eage on beppenan
 mæge. ƿiþ ten þýrend ƿintra. þonne habbaþ þa
 hƿila hƿæt hƿugu onliceſ. þeah hit lýtel ſe. ꝥ
 iſ þonne þæt heora ægþes hærf ende. Tele nu
 þonne ꝥ ten þýrend geara. ge þeah þu ma ƿille.
 ƿið ꝥ ece ⁊ þæt ungeendode lif. þonne ne ſinſt
 þu þær nauht angeliceſ. forþam ꝥ ten ðýrend
 geara. þeah hit lang þince. aſcorþaþ. ⁊ þæs ofnes
 ne cýmþ næfre nan ende. forþam hit niſ na to
 metanne ꝥ geendodlice ƿiþ ꝥ ungeendodlice. Deah
 ðu nu telle ſƿom þýſſes middaneardes ſƿuman

that aught in any degree pleases many men, on which account, the praise of a good man is frequently confined within the same country where he is an inhabitant; and also because it has often very unfortunately happened, through the misconduct of writers, that they, from their sloth, and from negligence, and from carelessness, have left unwritten the manners and actions of the men who in their days were most famous and most studious of glory. And even if they had written the whole of their lives and of their actions, as they ought if they were honest, would not the writings nevertheless wax old and perish, as often as it happened, even as the writers did and those about whom they wrote? Yet it seems to you that ye have eternal honour, if ye can, in all your life, earn that ye may have good fame after your days. If thou now comparest the duration of this present life, and this temporal, with the duration of the never-ending life, what is it then? Compare the length of the time wherein thou mayest wink thy eye, with ten thousand winters; then have the times somewhat of like, though it be little, namely, that each of them has an end. But compare this ten thousand years, and even more if thou wilt, with the eternal and the never-ending life; then wilt thou not find there any thing of like, because the ten thousand years, though it seem long, will shorten; but of the other there will never come any end. Therefore it is not to be compared, the ending with the never-ending. If thou even reckon from the beginning

oð þone ende. and mete þonne þa gear rið ꝥ þe nænne ende nærþ. þonne ne bið þær nauht anliceꝝ. Ðra bið eac ge hliȝa þara fopemæræna monna. Ðeah he hƿilum lang ge. 7 ȝela geara þurhpunige. he bið þeah ȝriþe ȝcoꝛt to metanne rið þone þe næfne ne ȝeendað :

§. IV. And^{*} ge ne neccaþ þeah hƿeþer ge auht to ȝode ðon rið ænegum oþrum þingum buton rið þam lýtlan lofe þær folceꝝ. 7 rið þam ȝcoꝛtan hliȝan. þe ge ær ȝmbe ȝƿræcon. earuȝaþ þær 7 foꝛfeot þa cƿæfta eopneȝ inȝeþonceꝝ. 7 eopneȝ andȝiteꝝ. 7 eopne ȝeȝceadƿiȝneȝȝe. and ƿoldon habban eopneȝa ȝodena ȝeoꝛca mede æt fneamðra monna cƿiddunge. ƿilnigað þær to þære mede Ðe ge to [Lode] ȝceoldon. Ðæt þu ȝehȳrðeȝt þæt te ȝio ðagum ȝelomp. ꝥ an ȝriþe ƿiȝ mon 7 ȝriþe ȝice onȝan fandȝan aneȝ uþƿitan 7 hine biȝmeȝode. foꝛþam he hine ȝƿa oꝛȝellice unahoꝛ and bodode Ðær ꝥ he uðƿita ƿære. ne cȳððe he hit mid nanum cƿæftum. ac mid leaȝum and oꝝeꝛmodlicum ȝilpe. Ða ƿolde ge ƿiȝa mon hiȝ fandȝan. hƿæðer he ȝƿa ƿiȝ ƿære ȝƿa he ȝelfpemde ꝥ he ƿære. Onȝan hine þa hȳȝpan. 7 heaȝum cƿiddȝan. Ða ȝehereðe ge uþƿita ȝriþe ȝeþȳlbelice þær ƿiȝan monneȝ ƿoꝛð ȝume hƿile. Ac ȝiððan he hiȝ hȳȝpinge ȝehereð hæfde. þa ȝcȳlde he onȝean ȝriþe unȝeþȳlbelice. þeah he ær licette ꝥ he uþƿita ƿære. Acȝode hine Ða eȝt hƿæþer him þuhte ꝥ he uþƿita ƿære Ðe nære. Ða andȝƿoꝛode ge

* Boet. lib. ii. prosa 7.—Vos autem, niai ad populareis auras, &c.

of this middle-earth to the end, and then compare the years with that which has no end, there will be nothing of like. So is also the fame of celebrated men. Though it sometimes may be long, and endure many years, it is nevertheless very short compared with that which never ends.

§. IV. And ye nevertheless care not whether ye do any good, on any other account than for the little praise of the people, and for the short fame which we have before spoken about. Ye labour for this, and despise the excellencies of your mind, and of your understanding, and of your reason, and would have the reward of your good works from other men's report. Ye look thereto for the reward which ye should *seek* from God. But thou hast heard what long ago happened; that a very wise man, and very noble, began to try a philosopher, and scoffed at him because he so arrogantly lifted himself up and proclaimed this, that he was a philosopher. He did not make it known by any talents, but by false and proud boasting. Then the wise man was desirous to prove him, whether he were so wise as he himself thought that he was. He therefore began to revile and speak ill of him. Then the philosopher heard the wise man's words very patiently for some time. But after he had heard his reviling, he then retorted with great impatience (though he before pretended that he was a philosopher) *and* again asked him, whether he considered him to be a philosopher or not. Then

þīra mon him 7 cræþ. Ic wolde cpeþan ꝥ þu uþpita
 pæne. 7if þu geþýldig pæne 7 gepugian mihtest.
 Du langrum pær him 7e hliſa. þe he ær mid
 leaſungum pilnode. Du ne forþærſt he þa þær
 rihte forþam anum andþýrde. Ðæt forſtod þonne
 þam beteſtum mannum. Ðe ær uſ pæron. ꝥ hi
 ſpa ſpife pilnodon Ðæs idelan 7ilper 7 þær hliſan
 æfter heora deaþe. oððe hpæt forſtent hit þam
 þe nu ſindon. Ðý pæne ælcum men mape Ðearf
 ꝥ he pilnode godra cræfta. þonne leaſeſ hliſan.
 Ðæt hæfð he æt þam hliſan. æfter þær lichoman
 gedale 7 þæne ſaple. Du ne piron pe ꝥ ealle men
 lichomlice ſpeltap. 7 þeah 7eo ſapl bið libbende.
 Ac 7eo ſapl færþ ſpife ſpeolice to heoſonum.
 riþþan heo [ontiged] biþ 7 of þam canceſne þær
 lichoman onlieted biþ. heo forſeoþ þonne ealle
 þær eorðlican þing. 7 ſagenap þær ꝥ heo mot
 brucan þær heoſenlican. riþþan heo biþ abrogdan
 from þæm eorþlican. þonne ꝥ Ðod him ſelfum
 gepita biþ Godeſ pillan :

CAPUT XIX.



Ð' 7e ſiſdom Ða þiſ ſpell aſeht hæfde.
 Ða ongan he 7iddian 7 þuſ ſingende
 cræð. Ðpa hpa ſpa pilnize to hab-
 benne Ðone idelan hliſan 7 þone un-
 nyttan 7ilp. behealde he on 7eoſeþhealſe hiſ hu
 wiðgille Ðæs heoſoneſ hpealſa biþ. 7 hu neaſa

answered the wise man to him, and said : I would say that thou wert a philosopher, if thou wert patient, and able to be silent. How long was to him the fame which he before falsely sought ! How did he not immediately burst because of one answer !—What has it then profited the best men who were before us, that they so greatly desired vain glory and fame after their death ? or what does it profit those who now are ? Therefore it were to every man more needful that he were desirous of good actions than of deceitful fame. What has he from this fame, after the separation of the body and the soul ? Do we not know that all men bodily die, and yet the soul is living ? But the soul goes very freely to the heavens, after it is set loose and is liberated from the prison of the body. It then despises all these earthly things, and rejoices in this, that it may enjoy the heavenly, after it is taken away from the earthly. Then the mind will itself be witness of God's will.

CHAPTER XIX.

WHEN Wisdom had made this speech, he began to sing, and thus singing said : Whosoever desires to have vain fame and useless glory, let him behold on the four sides of him, how spacious the expanse of the heaven is, and how narrow the space of the earth is, though it seem large to us. Then may it shame him of the spreading of his fame,

þære eorþan ſtede iſ. þeah heo uſ num þince.
 þonne mæg hine ſcamian þære bræðinge hiſ
 hliſan. ſoþþam he hine ne mæg ſuþþum tobrædan
 oſer þa neaſpan eorþan ane. Eala oſermodan.
 hwi ge wilnigen ꝥ ge undeſlutan mid eoprum ſwiſan
 ꝥ deaþlicne geoc. oþþe hwi ge ſeon on ſwa idelan
 geſwince. ꝥ ge wolbon eopeſne hliſan tobrædan
 oſer ſwa manega ðeoda. Deah hit nu gebýrige
 ꝥ ða utemeſtan ðioda eopeſne naman upahebban
 ⁊ on manig þeodýrc eop heſigen. ⁊ þeah hwa ſex
 mid micelſe æþelcundneſſe hiſ gebýrda. ⁊ þeo
 on eallum ſelum ⁊ on eallum plencum. ne ſe
 deað þeah ſwelceſ ne ſecþ. Ac he ſoſſrehtþ þa
 æþelo. ⁊ þone ſican gelice ⁊ þone heanan of-
 ſwelgþ. ⁊ ſwa geemnet þa ſican ⁊ þa heanan.
 Ðræt ſint nu þæſ ſoſemæſan and þæſ ſiſan gold-
 ſmiðeſ ban ſelondeſ. ſon þý ic cſæð þæſ ſiſan.
 ſon þý þam cſæftegan ne mæg næſſe hiſ cſæft
 loſigan. ne hine mon ne mæg ðonne eþ on him
 geniman þe mon mæg þa ſunnan aſendan of hieſe
 ſtede. Ðræt ſint nu þæſ ſelondeſ ban. oððe
 hwa ſat nu hſær hi ſæron. oððe hſær iſ nu ſe
 ſoſemæſa ⁊ ſe aſæda Romſa heſetoga. ſe ſæſ
 e hatæn Brutuſ. oþþe naman Carſuſ. oððe ſe
 ſiſa ⁊ ſæſtſæda Lato. ſe ſæſ eac Romana he-
 ſetoga. ſe ſæſ openlice uþſita. Ðu ne ſæſan
 þæſ geſýrn ſoþþeſitene. ⁊ nan mon nat hſær
 hi nu ſint. Ðræt iſ heora nu to laſe. butan ſe
 lýtla hliſa ⁊ ſe nama mid ſeaum ſtaſum aſſiten.
 ⁊ ꝥ gýt ſýſſe iſ. ꝥ ſe ſiton manige ſoſemæſe
 ⁊ gemýndſýſþe ſeſaſ ſoþþeſitene þe ſſiþe ſeapa

because he cannot even spread it over the narrow earth alone. O, *ye* proud, why are ye desirous to sustain with your necks this fatal yoke? or why are ye in such vain labour because ye would spread your fame over so many nations? Though it even happen that the farthest nations exalt your name, and praise you in many a language; and though any one with great nobleness add to his birth, and flourish in all riches and in all honours; death nevertheless cares not for *things* of this sort, but he despises nobility, and devours the rich and the poor alike, and thus levels the rich and the poor. What are now the bones of the celebrated and the wise goldsmith Weland? I have therefore said, the wise; because to the skilful his skill can never be lost, nor indeed can any man more easily take it from him than he can move the sun from her place. Where are now the bones of Weland? or who knows now where they were? Or where is now the illustrious and the patriotick consul of the Romans, who was called Brutus, by another name Cassius? or the wise and inflexible Cato, who was also a Roman consul? He was evidently a philosopher. Were not these long ago departed? and no one knows where they now are. What of them is now remaining, except the small fame, and the name written with a few letters? And it is yet worse, that we know of many illustrious and memorable men departed, of whom very few persons have ever heard. But many lie dead entirely for-

manna a ongit. Ac manige licggaþ deade mid ealle forgitene. ꝥ je hlyra hie furðum cuþe ne gedep. Deah ge nu penen 7 pilnian ꝥ ge lange libban rcýlan her on worulde. hræt bið eop þonne ðý bet. hu ne cýmð je deað. Deah [ðe] he late cume. 7 adeð eop of þýrre worulde. 7 hræt fortent eop þonne je gilp. hupu þam þe je æfterra deaþ gegrypþ 7 on ecnerre gehæft :

CAPUT XX.



Am je Wýrdom þa þýr leoþ arungen hæfde. þaongan he rpelhon 7 þur cræþ. Ne pen þu no ꝥ ic to anpillice winne wíþ þa wýrd. forþam ic hit no relfe nauht ne ondræde. forþam hit oft gebýraþ ꝥ reo leare wýrd nauþer ne mæg þam men don ne fultum. ne eac næmne dem. forþam heo nýr naner lofer wýrþe. forþam heo hýre relf gecýþ ꝥ heo nanpuht ne biþ. Ac heo onprowð hýre æpelm. þonne heo geopenað hýre Deapaf. Ic pene þeah ꝥ þu ne forftande nu git hræt ic ðe to cræþe. forþam hit íf pundorlic þæt ic recgan wille. 7 ic hit mæg uneaþe mid worðum gereccan. gpa gpa ic wolde. ꝥ íf þæt ic pat. ꝥ te reo wíþerwearde wýrd býþ ælcum men nýt. wýrþne þonne reo onfonge. forþam reo onfonge rimle lihþ and licet. ꝥ mon rcýle penan ꝥ heo

gotten, so that fame does not even make them known. Though ye now think and desire that ye may live long here in the world, what is to you then the better? Does not death come, though he come late, and take you away from this world? And what then does glory profit you; at least those whom the second death seizes and for ever binds?

CHAPTER XX.

WHEN Wisdom had sung this lay, he began to speak, and thus said: Do not suppose that I too pertinaciously attack fortune. I myself have no dread of it, because it frequently happens that deceitful fortune can neither cause to man benefit nor yet any harm. Therefore she is worthy of no praise, because she herself shows that she is nothing. But she reveals her fountain, when she shows her manners. I think, nevertheless, that thou canst not yet understand what I shall say to thee; for what I shall say is wonderful, and I can hardly explain it with words as I would. It is, that I know that adverse fortune is more useful to every man than prosperous. For the prosperous always lies and dissembles, in order that men may think that she is the true happiness; but the adverse is the true happiness, though to any one it may not seem so, for she is constant and always

reo ƿio ƿoþe Ʒerælcð. ac ƿio ƿiþerƿearnde iƿ ƿio
 ƿoþe Ʒerælcþ. þeah hƿæm ƿƿa ne þince. ƿonþam
 heo iƿ ƿærtnæd 7 Ʒehæt ƿimle ꝥ te ƿoþ biþ.
 Ðio oþur iƿ leaƿ 7 beƿƿicþ ealle hine Ʒeƿenan.
 ƿonþæm hio hit Ʒecyþ ƿelf mid hine hƿunƿful-
 neƿƿe þæt hio biþ ƿƿiþe ƿancol. Ac ƿeo ƿiþer-
 ƿearnde Ʒebet and Ʒelæneð ælcne þaƿa ðe hio hi
 togeþiet. Ðio oþer Ʒebint ælc þaƿa moda þe
 hine [briþþ] mid þæne hƿunga ðe hio licet ꝥ hio
 ƿie Ʒod. ƿeo ƿiþerƿearnde þonne anbint 7 Ʒeƿneof
 ælc þaƿa þe hio togeþieð. mid þam ꝥ hio him
 Ʒeopenað hu tieðne þær andƿearðan Ʒerælcþa ƿint.
 Ac ƿeo onƿonhner Ʒæþ ƿcyrmælum [ƿƿa þær
 ƿinder ƿƿt.] Ðio ƿiþerƿearðner þonne biþ ƿimle
 untælu. 7 ƿƿacu arcirned mid þæne ƿtyrninge
 hine aƷenne ƿƿecenneƿƿe. Ac ƿio leaƿe Ʒerælcþ
 hio tiþ on laƿt neaðingæ þa þe hieƿe togeþeodað
 ƿrom þæm ƿoþum Ʒerælcþum mid hieƿe olecunge.
 Ðeo ƿiþerƿearðner þonne full oft ealle þa þe
 hieƿe underþeodde bioþ. neaðingæ Ʒetiþ to þam
 ƿoþum Ʒerælcþum. ƿƿa ƿƿa mid anƷle ƿƿc Ʒeƿangen
 biþ. Ðincþ þe nu ꝥ lýtcl Ʒeƿtƿeon 7 lýtcl eaca
 þinƿa Ʒerælcþa. þætte þeoƿ ƿeþe and þeoƿ eƷerlice
 ƿiþerƿearðner þe bƿingþ. ꝥ iƿ þæt heo ƿƿiþe hƿaþe
 þa Ðod þe Ʒeopenað ðinƿa Ʒetƿeoƿna ƿƿeonda.
 and eac þinƿa ƿeonda. þæt þu hie miht ƿƿiðe
 ƿƿutele tocnapan. Ac þær leaƿan Ʒerælcþa þonne
 hi þe ƿrom Ʒeƿitaþ. ðonne nimað hi heoƿa men
 mid him. 7 lætaþ þine ƿeapan Ʒetƿeoƿan mid þe.
 Ðu ƿoldeƿt þu nu Ʒebycgan. þa þu ƷerælcƷoƿt ƿæne
 7 þe þuhte ꝥ ƿeo ƿƿið ƿƿiþoƿt on ðinne ƿillan

promises what is true. The other is false and deceives all her followers, for she herself shows it by her mutability, that she is very unstable; but the adverse amends and instructs every one to whom she joins herself. The other binds every one of the minds which possess her, through the appearance which she feigns of being good; but the adverse unbinds and liberates every one of those whom she adheres to, inasmuch as she discovers to them how frail these present goods are. But prosperity goes confusedly as the wind's storm; whilst adversity is always sober, and *is* saved from destruction by the experience of her own danger. In fine, the false happiness necessarily draws those who are associated with her, from the true felicities, by her flattery; but adversity often necessarily draws all those who are subjected to her, to the true goods, as a fish is caught with a hook.— Does it then seem to thee little gain, and little accession to thy felicities, which this severe and this horrible adversity brings to thee; that is, that she very quickly lays open to thee the minds of thy true friends, and also of thy enemies, so that thou mayest very plainly distinguish them? But these false goods, when they depart from thee, then take they their men with them, and leave thy few faithful *friends* with thee. How wouldest thou now buy, *or*, when thou wast happiest, and it seemed to thee that fortune proceeded most according to thy will, with how much money wouldest thou then have bought, that thou mightest clearly distinguish thy friends and thy

rode. mid hu micelan feo poldeſt þu þa habban
geboht ꝥ þu ſputole mihteſt tocnapan þine ſƿund
ʒ þine ſƿund. Ic pat þeah ꝥ þu hit poldeſt habban
mid miclan feo geboht ꝥ þu hi cuþeſt pel to-
rcadan. Deah þe nu þince ꝥ þu deorþƿyðe feoh
forloren habbe. þu hæfſt þeah micle diorþƿyðe
mid geboht. ꝥ ſint getreowe ſƿiend. þa þu miht
nu tocnapan. ʒ ƿaſt hƿæt þu hƿona hæfſt. Hƿæt
ꝥ iſ ꝥ eallra deorþeowſeſte feoh :

CAPUT XXI.



A^a ʒe ƿiſdom þa þiſ ſpell aſæð
hæfðe. þa ongan he giddigan ʒ ður
ſingende cƿæþ. An ſceppend iſ buton
ælcum tƿeon. ʒ ʒe iſ eac ƿealðend
heofoneſ ʒ eorþan ʒ ealra ʒerceanſta ʒerepen-
licra ʒ eac unʒerepenlicra. ꝥ iſ God ælmihtig.
ðam þeopiaþ ealle þa þe þeopiaþ. ʒe þa þe cunnon.
ʒe þa þe ne cunnon. ʒe þa þe hit ƿiton ꝥ hie
him þeopiaþ. ʒe þa þe hit nƿton. Se ilca ʒeſetð
unapenðenlicðe ſiðo. ʒ þeapaf. ʒ eac ʒecƿndelice
ſibbe eallum hiſ ʒerceanſtum þa þa he polde. ʒ
ſƿa lange ſƿa he polde. þa nu ſculon ſtandan to
ƿorulde. Ðana unſtillena ʒerceanſta ſtƿyring ne
mæg no ƿeorþan ʒeſtilled. ne eac onpend of
ðam nƿne ʒ of þæne endebƿrdneſſe þe him ʒeſet
iſ. ac ʒe anpealða hæfþ ealle hiſ ʒerceanſta ſƿa

enemies? I know, however, that thou wouldest have bought it with much money, that thou mightest well know how to distinguish them. Though it therefore seem to thee that thou hast lost precious wealth, thou hast nevertheless therewith bought much more precious, that is, true friends, whom thou art now able to distinguish, ~~and~~ knowest what of them thou hast. But this is the most valuable wealth of all.

CHAPTER XXI.

WHEN Wisdom had made this speech, then began he to sing, and thus singing said: There is one creator without all doubt, and he is also governour of heaven and earth, and of all creatures visible and also invisible. He is God almighty. Him serve all those *creatures* which serve, both those which have understanding and those which have not understanding; both those which know it that they serve him, and those which know it not. The same has appointed immutable laws and customs, and also natural agreement, to all his creatures, when he would, and so long as he would, which now shall stand for ever. The motion of the moving creatures cannot be stayed, nor yet turned from the course and from the order that is set to them. But the governour has so with his bridle caught hold of, and restrained, and admonished

mid hys bryde beþangene. ⁊ zetogene. ⁊ zema-
node swa ꝥ hi nauþer ne zertillan ne moton. ne
eac swiþor ſcýrian. þonne he him þæt gerum
hys wealdleðer toforlæt. Swa hæfþ ſe ælmihtiga
Gode gehearode ealle hys zercearta mid hys
anwealde. þæt heora ælc winð wiþ ofer. and þeah
wraþeð ofer ꝥ hie ne moton toflupan. ac bið
zerenfeð eft to þam ilcan wýne þe hie ær urnon.
⁊ swa weorþað eft zeedwode. swa hi hit fagaþ
ꝥ ða wiþerweardan zercearta ægþer ze hie betwux
him winnaþ. ze eac fæste ſibbe betwux him healdað.
Swa nu fýr deþ ⁊ wæter. ⁊ ſæ ⁊ eorþe. ⁊ manega
oþra zercearta. þe beoþ a swa ungeðwæra betwux
him swa swa hi beoþ. ⁊ þeah he beoþ swa gehwæra
þætte no ꝥ an ꝥ hi mægon zerewan beon. ac þý
furiþor ꝥ heora furþum nan buton oþrum beon
ne mæg. Ac a ſceal þæt wiðerwearde ꝥ oðer
wiðerwearde zemetgian. swa nu hæfð ſe ælmihtiga
Gode wiþe zercedwýlice ⁊ wiðe limlice zeret
ꝥ zepwile eallum hys zerceartum. Swa nu lencten
⁊ hærfest. on lencten hit zneþð. and on hærfest
hit fealpaþ. ⁊ eft ſumers ⁊ winter. on ſumera
hit biþ wearm. and on wintera ceald. Swa eac ſeo
ſunne bringþ leohte dægar. ⁊ ſe mona lht on
mht. þurh þæs ilcan Godes mht. Se ilca for-
wýrnþ þæræ ſæ ꝥ heo ne mot þone þeornſcold
oferſcæppan þære eorþan. Ac he hæfþ heora
meapce swa zerette. ꝥ hie ne mot heore meapce
gebrædan ofer þa ſtillan eorþan. Wro þam ilcan
zerete is zewealt wiþe anlic zepwile þæs flodes
⁊ þæs ebban. þa zeretenes þa he læt ſtandan þa

all his creatures, that they neither can be still, nor yet move farther than he the space of his rein allows to them. So has the almighty God controlled all his creatures by his power, that each of them strives with another and yet supports another, so that they cannot slip asunder, but are turned again to the same course which they before ran, and thus become again renewed. So are they varied, that contrary creatures both strive with each other and also hold firm agreement with each other. Thus fire does, and water; and sea and earth; and many other creatures; which will ever be as discordant between themselves as they are, and yet they are so accordant that not only they may be companions, but also that even no one of them without another can exist. But ever must the contrary the other contrary moderate. So has the almighty God very wisely and very fitly appointed change to all his creatures. Thus spring and harvest. In spring it grows, and in harvest it ripens. And again, summer and winter. In summer it is warm, and in winter cold. So also the sun brings light days, and the moon gives light in the night, through the power of the same God. The same warns the sea that it may not overstep the threshold of the earth; but he has so fixed their limits, that it may not extend its boundary over the still earth. By the same government is ordered a very like change of the flood and the ebb. This constitution, then, he suffers to stand as long as he wills. But whenever he shall let go the rein of the

hpile þe he pile. Ac þonne ær þe he ꝥ zepeald-
 leþen forlæt þara brydla. þe he þa gerceafta nu
 mid gebrydlode hæfþ. ꝥ reo riþenpearðnef. þe
 pe ær ymbe rpræcon. gif he ða læt torlupan.
 þonne forlætath hi þa ribbe þe hi nu healdath. ⁊
 rinþ heora ælc on oþer æfter hir azenum pillan.
 ⁊ forlætath heora gerefnædenne. ⁊ forðoð ealne
 þyrne middaneard. ⁊ peorþath him relfe to nauhte.
 Se ilca God geregþ mid rneondnædenne folc
 togædere. ⁊ rin higrcpar geramnaþ mid clænlicre
 lufe. He gegæderath rinð ⁊ gerefan ꝥ hie ge-
 tneoplice heora ribbe ⁊ heora rneondnædenne
 healdath. Eala ꝥ te ðir moncyn pæne gerælig. gif
 heora Mod pæne rpa riht. ⁊ rpa gerta^dfelod. ⁊
 rpa geendebýrð. rpa rpa þa oþne gerceafta rinðon :
 Her endath nu reo æftere rrofer boc Boetiurfer.
 ⁊ onginþ reo þriðde. Se Boetiur pær oþne naman
 gehaten Seuerinur. re pær hegetoga Romana :

CAPUT XXII.

§. I.



Ð° re Vrðom ða þir leoþ arungen
 hæfde. ða hæfde he me gebunden
 mid þæne pynnsumnerre hir ranzer.
 ꝥ ic hir pær rriþe pariende ⁊ rriþe
 lurtbæne hine to gehýpanne mid innepearðum Mode.
 ⁊ þa fulraþe pær ic clpode to him ⁊ ður cpæþ.

bridles wherewith he has now bridled the creatures (that contrariety which we before mentioned) if he shall suffer these to be relaxed, then will they forsake the agreement which they now keep, and strive each of them with other after its own will, and forsake their companionship, and destroy all this middle-earth, and turn themselves to naught. The same God joins people together with friendship, and unites families with virtuous love. He brings together friends and companions, so that they faithfully their agreement and their friendship hold. O, how happy would this mankind be, if their minds were so right, and so established, and so ordered as the other creatures are!—Here ends the second consolation-book of Boethius, and begins the third. Boethius was by another name called Severinus: he was a consul of the Romans.

CHAPTER XXII.

§. I.

WHEN Wisdom had sung this lay, then had he bound me with the sweetness of his song, so that I was greatly admiring it, and very desirous to hear him with inward mind; and immediately thereupon I spoke to him, and thus said: O, Wisdom, thou who art the highest comfort of all weary minds! how hast thou comforted me, both with

Eala Wifdom. þu þe eart so hehte forþen eallra
 perigna moda. hu þu me hæfste arfnefnodne æg-
 þer ge mid þinne smealican forþace. ge mid [þære]
 wunnumnerre þiner ranges. to þam þu me hæfste
 nu getetne ⁊ ofercomenne mid þinne geſcead-
 wignerre. ꝥ me nu þyncþ þætte no ꝥ an þæt ic
 ðas unwyrð anæfnan mæg. þe me on becumen is.
 Ac þeah me get mare forcennes on becume. ne
 cwiþe [ic] næfre ma ꝥ hit buton gewyrhtum me.
 forþam ic wæt ꝥ ic manan ⁊ hefignan wyrþe wære.
 Ac ic wolde ymbe þone læcedom þara ðinra lara
 hwene mare gehýran. þeah ðu nu hwene ær forðe
 ꝥ þu wendeþ ꝥ hi woldon me forþe bitere þincan.
 ne ondræde ic hi me nauht nu. Ac ic heora
 eom forþe gife ægþer ge to gehewenne ge eac
 to gehealdanne. ⁊ ðe forþe georne biðde ꝥ þu
 hi me gelæste. forþa forþa þu me nu lytle ær gehete.
 Ða cwæð se Wifdom. Ic ongeat forþa þa ðu forþa
 wel gewurðeþ. and forþa luflice gehewendeþ mine
 lare. ꝥ þu woldest mid inneþeardan Mode hi
 ongiton. ⁊ smeagan. forþam ic geanbiðode forþe
 wel of ic wiste hwæt þu woldest. ⁊ hu þu hit
 understandan woldest. ⁊ eac þý forþon ic tolobe
 forþe geornfullice. ꝥ ðu hit forstandan mihteþ.
 Ac ic þe wille nu secgan hwelc se læceforþe is
 minre lare ðe ðu me nu biðst. Ðe is forþe
 biþen on muþe ⁊ he þe twiþ on ða þrotan þonne
 ðu his æreft forðeþ. Ac he weworð þe
 innaf. ⁊ biþ forþe liþe on ðam innoþe. ⁊ forþe
 forþe to bealcetenne .:

thy profound argument and with the sweetness of thy song! So much hast thou now corrected and overcome me with thy reasoning, that it now seems to me that I not only am able to bear this misfortune which has befallen me, but even if still greater peril should come upon me, I will never more say that it is without desert; for I know that I were deserving of more and heavier. But I am desirous to hear something more of the medicine of these thy instructions. Though thou just now saidst that thou thoughtest that they would seem very bitter to me, I am not now afraid of them, but I am very anxious after them, both to hear and also to observe; and very earnestly entreat thee that thou wouldest give them to me, as thou a little while ago promisedst me. Then said Wisdom: I knew immediately when thou didst so well keep silence, and so willingly hear my doctrine, that thou wouldest with inward mind receive and consider it. Therefore I waited very well till I knew what thou wouldest, and how thou wouldest understand it, and moreover I very earnestly endeavoured that thou mightest understand it. But I will now tell thee what the medicine of my doctrine, which thou askest of me, is. It is very bitter in the mouth, and it irritates thee in the throat, when thou first triest it; but it grows sweet after it enters in, and is very mild and very pleasant to the stomach.

§. II. Ac^p ðær ðu on geate hƿiðne ic þe nu
 teohhie to lædenne. ic ƿat ꝥ þu ƿoldeſt ƿriþe
 georne ðider fundian. ⁊ ƿriþe ƿriþlice beon on æled
 mid ðære giterunge. forþam ic geherde ꝥ þu ær
 ƿadeſt ꝥ þu ƿriþe geornfull ƿære hit to gehý-
 panne. Ða cƿæþ ꝥ Mod: Hƿiþer ƿilt þu me nu
 ƿriþoſt lædan. Ða andƿýrðe ƿeo Ġerceadƿiſner
 and cƿæþ. To þæm ƿoþum gerælþum ic tiohhie
 ꝥ ic þe læde. þe þin Mod oft ýmbe næſſeþ ⁊
 eaſmeþ. ⁊ ðu ne mihteſt gýt fulſihtne ƿeg
 aƿedian to ðam ƿoþum gerælþum. forþam þin
 Mod ƿær a biſgod mid þære anſine ðiſſa leaſena
 gerælða. Ða cƿæþ ꝥ Mod. Ic ðe healſige ꝥ þu
 me oþere buton ælcum tƿeon hƿæt ſio ƿoþe gerælþ
 ſie. Ða cƿæþ ſio Ġerceadƿiſner. Ic ƿille for-
 luſtlice for þinum luſum. Ac ic ſceal be ſumene
 biſene ſume anlicneſſe þære ƿiſan þe getæcan.
 oþ þe ꝥ þing cuþne ſie. to þam ꝥ þu þa biſne
 ſƿeotole geſceapiſe. ⁊ þonne be þære anlicneſſe
 þara ƿoþena gerælþa þu mæge on gitan þa ƿoþan
 gerælða. ⁊ forlætan þætte him ƿiþenƿeard biþ.
 ꝥ ſint þa leaſan gerælþa. and þonne mid ealles
 modes geornfullan ingeþance hiſie ꝥ þu mæge
 becuman to þam gerælþum þe ece þuſhpumaþ :

^p Boet. lib. iii. prosa 1.—Sed quod tu te audiendi cupidum dicis, &c.

§. II. But when thou shouldest perceive whither I now design to lead thee, I knew that thou wouldest very anxiously tend thither, and be very greatly inflamed with that desire. For I heard what thou before saidst, that thou wast very desirous to hear it. Then said the Mind: Whither wilt thou now especially lead me? Then answered Reason, and said: I design that I should lead thee to the true goods, about which thy mind often meditates and is greatly moved; and thou hast not yet been able to find the most right way to the true goods, because thy mind was occupied with the view of these false goods. Then said the Mind: I beseech thee that thou wouldest shew me, beyond all doubt, what the true happiness is. Then said Reason: I will gladly, for love of thee. But I must, by some example, teach thee some resemblance of the thing, till the thing be better known to thee; in order that thou mayest clearly view the example, and then, by the resemblance of the true goods, thou mayest know the true goods, and forsake what is contrary to them, namely, the false goods; and then, with the diligent application of *thy* whole mind, endeavour that thou mayest arrive at those goods which for ever remain.

CAPUT XXIII.



DA⁹ re Wifdom þa þis ſpell aſehte
 hæfde. þa ongan he eft giddian. ⁊
 þur cræþ. Ðra hpa ſpa wille ſapan
 weſtmbæne land. atio æneſt of þa
 þornar. ⁊ þa fýrſar. ⁊ þ̅ fearn. ⁊ ealle þa weod
 þe he geſio þ̅ þam æcerum deſigen. þ̅ re hſæte
 mæge ðý bet weaxan. Eac is ðeor biſen to
 geþencenne. þ̅ is þ̅ ælcum men þincð huniger
 bio bnead þý weorodra. gif he hſene ær biteſer
 onbiſið. and eft ſmýlte weðer biþ þý þancwýrðne.
 gif hit hſene ær biþ ſceapce ſtormar. ⁊ norðan
 windar. ⁊ micle ſenar ⁊ ſnabar. And þancwýrðne
 biþ eac þær dæger leoht for þæne egeſlican þioſtro
 þæne nihte. þonne hit wæne gif nan niht næne.
 Ðra biþ eac micle þe winſumne ſio ſoþe geſælð
 to habbenne æfter þam eorwum þiſſer andweardan
 liſer. And eac micle ðý eþ þu miht þa ſoþan
 geſælþa gecnapan and to hiora cýðþe becuman.
 gif ðu æneſt awýrtſalæſt of ðinum Mode ða
 leaſan geſælþa. ⁊ hi [ofatihſt of] ðone grunð.
 Siððan þu hi þonne gecnapan miht. þonne weat ic
 þ̅ ðu ne wilnaſt naner oþres þinger ofer þa :

⁹ Boet. lib. iii. metrum 1.

CHAPTER XXIII.

WHEN Wisdom had ended this discourse, he began again to sing, and thus said: Whosoever is desirous to sow fertile land, let him first take away the thorns, and the furze-bushes and the fern, and all the weeds which he observes to do harm to the field, in order that the wheat may the better grow. Also, this example is to be considered, namely, that to every man honey seems the sweeter, if he a little before tastes *any thing* bitter. And, again, calm weather is the more agreeable, if it a little before is violent storms, and north winds, and great rains and snows. And more grateful, also, is the light of day, for the horrible darkness of the night, than it would be if no night were. So is also the true happiness much the more pleasant to enjoy, after the calamities of this present life. And, moreover, thou mayest much the sooner discover the true goods, and arrive at the knowledge of them, if thou first rootest out from thy mind the false goods, and removest them from the ground. After thou, then, art able to discover those, I know that thou wilt not desire any other thing besides them.

CAPUT XXIV.

§. I.



DA he þa þis leoð arungen hæfde. þa
 forlet he þone rang. ⁊ gefrugode
 ane hpile. ⁊ ongan ymealice þencan
 on his moder ingeþance. and ður cræþ.
 Ælc deaplic man spencþ hine selfne mid mytelicum
 ⁊ manigfealdum ymbhogum. ⁊ þeah pillmað ealle
 þurh mytelice paþas cuman to anum ende. þ̅ 1r þ̅
 hi pillmaþ þurh ungelice earnunga cuman to anre
 eadigneſſe. þ̅ 1r þonne God. ſe 1r fruma ⁊ ende
 ælceſ goder. ⁊ he 1r 1io hehte geſælþ. Ða cræþ
 þ̅ Moð. Ðæt me ðyncþ ſie þ̅ hehte god. þætte
 man ne ðurfe naner oþreſ goder. ne eac ne
 pecce oþer þ̅. riððan he þ̅ hæbbe. þ̅ 1r hrof
 eallra oþerra goda. forþam hit eall oðra god
 utan befehþ. ⁊ eall on innan him hæfþ. Nære
 hit no þ̅ hehte god. gif him ænig butan fære.
 forþam hit hæfde ðonne to pilmanne ſumeſ goder
 þe hit ſelf næfde. Ða andſparode 1io Gefcead-
 riſneſ ⁊ cræþ. Ðæt 1r riſe ſpeotol þ̅ þæt 1r
 1io hehte. geſælð. forþam hit 1r ægþer ge hrof
 ge flon ealler goder. hæt 1r þ̅ þonne buton ſeo
 ſeleſte geſælð. þe þa oþra geſælpa ealle on innan
 him gegaderað. ⁊ hi utan ymbhæfþ. ⁊ on innan
 him gehelt. ⁊ him naner ne bið pana. ne he

CHAPTER XXIV.

§. I.

WHEN he had sung this lay, he ceased the song, and was silent awhile, and began to think deeply, in his mind's thought, and thus said: Every mortal man troubles himself with various and manifold anxieties, and yet all desire, through various paths, to come to one end; that is, they desire, by different means, to arrive at one happiness; that is, then, God. He is the beginning and the end of every good, and he is the highest happiness. Then said the Mind: This, methinks, must be the highest good, so that man should neither need, nor moreover be solicitous about any other good besides it; since he possesses that which is the roof of all other goods, inasmuch as it includes all other goods, and has all *of them* within it. It would not be the highest good, if any *good* were external to it, because it would then have to desire some good which itself had not. Then answered Reason, and said: It is very evident that this is the highest happiness, for it is both the roof and the floor of all good. What is that, then, but the best happiness, which gathers the other felicities all within it, and includes and holds them within it; and to it there is a deficiency of none, neither has it need of any; but they come all from it, and

naner neodðearfe næfþ. Ac hi cumað ealle of him. ⁊ eft ealle to him. ꝥa ꝥa ealle pæteru cumað of ðære ꝥæ. ⁊ eft ealle cumað to ðære ꝥæ. Nif nan to þær lýtél æpelm. ꝥ he þa ꝥæ ne geŕece. and eft of þære ꝥæ he zelent in on þa eorþan. ⁊ ꝥa he biþ ŕmugende geond þa eorðan. oð he eft cýmþ to ðam ilcan æpelme þe he ær ut fleop. ⁊ ꝥa eft to ðære ꝥæ :-

§. II. Ðif* iŕ nu biŕen þaꝥa roþena geŕælða. þaꝥa pilniað ealle ðeaplice men to begitanne. ðeah he ðurh miŕtlice pegar ðencan to cumanne. foꝥ þam æghpelc man hæfþ gecýndelic god on him ŕelfum. foꝥþam ælc Mod pilnaþ roþer goder to begitanne. Ac hit biþ amerned mid ðam lænum godum. foꝥþam hit bið [ofðælne] þærto. foꝥþam ŕume menn penaþ ꝥ þæt ŕie ŕeo ŕeleŕte geŕælþ. ꝥ mon ŕie ꝥa peliz ꝥ he naner þinger manan ne þurfe. ⁊ pilniað hioꝥa populd æfter þam. Sume men penaþ ꝥ ꝥ ŕie þæt hehte god. ꝥ he ŕie hiŕ geŕerum hiŕ geŕerena peoꝥoꝥt. ⁊ eallon mæzene ðær tilaþ. Sume penaþ ꝥ ꝥ hehte god ŕie on ðam hehtan anpealde. þa pilniað oðer tpega. oððe him ŕelfe ŕicŕian. oððe hi to ðaꝥa ŕicena ŕneondŕcipe geþeodan. Sume teohhiaþ ꝥ ꝥ betŕt ŕý þæt mon ŕeo foꝥemæne. ⁊ ŕidmæne. ⁊ hæbbe godne hliŕan. tiliað ðonne þær ægher ge on ŕibbe. ge on geŕinne. Manege tellað ꝥ to mæŕtum gode ⁊ to mæŕtene geŕælþe ꝥ mon ŕie ŕimle bliðe

* Boet. lib. iii. prosa 2.—Est enim mentibus hominum, &c.

again all to it, as all waters come from the sea, and again all come to the sea? There is none in the little fountain, which does not seek the sea, and again, from the sea, it returns into the earth, and so it flows gradually through the earth, till it again comes to the same fountain that it before flowed from, and so again to the sea.

§. II. Now this is an example of the true goods, which all mortal men desire to obtain, though they by various ways think to arrive at *them*. For every man has natural good in himself, because every mind desires to obtain the true good; but it is hindered by the transitory goods, because it is more prone thereto. For some men think that it is the best happiness, that a man be so rich that he have need of nothing more; and *they* choose their life accordingly. Some men think that this is the highest good, that he be among his fellows the most honourable of his fellows; and *they* with all diligence seek this. Some think that the supreme good is in the highest power. These strive either themselves to rule, or else to associate themselves to the friendship of rulers. Some persuade themselves that it is best, that a man be illustrious and celebrated, and have good fame; *they* therefore seek this both in peace and in war. Many reckon it for the greatest good and for the greatest happiness, that a man be always blithe in this present life, and follow all his lusts.

on ðisre andþearðan life. ⁊ fulga eallum his
 lufum. Sume ðonne ða ðe þar pelan pilniað.
 hi his pilniað forþam ðæt hi woldon ðy maran
 anweald habban. ꝥ he mihton þy onforwylcor þissa
 woruld lufra brycan. ⁊ eac þar pelan. Manega
 sint þara þe for ðy pilniað anwealde. ðe he
 woldon onmæte feoh gegaderian. oððe eft þone
 hlifan heora naman. hi pilniað þæt hi gebreðan :

§. III. On' swelcum. ⁊ on oþrum swelcum
 lænum. and hneorendum weorðscipum ælces men-
 nisces modes ingehanc biþ gecwenced mid þære
 weorðnesse and mid þære twolunga. weþ þonne
 ꝥ hit hæbbe sum healic god gewyrned. ðonne
 hit hæfþ gewunnen þæs folces olesunga. Ond
 me þincð ꝥ hit hæbbe geboht sume swiþe leaslice
 mæsse. Sume tillað mid micelne weorðnesse
 swa. forþam ꝥ hi þurh ꝥ mæge mæst bearna
 begetan. ⁊ eac wunnumlice libban. Ða getweoran
 fneow. þonne ic secge we þæt deorweorðeste
 ðing eallra þissa woruld gewelþa. þa ne sint
 swiþon to woruld godum to tellanne. ac to god-
 cundum. forþam we leas wunð hi na forþ ne
 bringþ. Ac se God þe hi gecyndelice geweorp
 to gemagum. forþam ðe ælces oþres þinges on
 þisse worulde mon wilnað. oððe forþam þe he
 mæg þurh ꝥ to anwealde cuman. oððe to sumum
 woruld lufre. buton ðæs getweoran fneowes.
 þone mon lufað hwilum for lufum ⁊ for weorþum.

Boet. lib. iii. proa 2.—In his igitur, ceterisque talibus, &c.

Some, indeed, who desire these riches, are desirous thereof, because they would have the greater power, that they may the more securely enjoy these worldly lusts, and also the riches. Many there are, of those who desire power, because they would gather overmuch money; or again, they are desirous to spread the celebrity of their name.

§. III. On account of such, and other like frail and perishing advantages, the thought of every human mind is troubled with anxiety and with care. *It* then imagines that it has obtained some exalted good, when it has won the flattery of the people; and to me it seems that it has bought a very false greatness. Some with much anxiety seek wives, that thereby they may, above all things, have children, and also live happily. True friends, then, I say, is the most precious thing, of all these worldly felicities. They are not, indeed, to be reckoned as worldly goods, but as divine; for deceitful fortune does not produce them, but God, who naturally formed them as relations. For of every other thing in this world, man is desirous, either that he may through it obtain power, or else some worldly lust; except of the true friend, whom he loves sometimes for affection and for fidelity, though he expect to himself no other rewards. Nature joins and cements friends together with inseparable love. But, with these worldly goods, and with this

ðeah he him nanpa oþerpa leana ne pene. ꝥ
 gecýnd gerehþ ꝥ gelimþ ða friend togeðere mid
 untodæledlicre lufe. Ac mid ðiſſum woruld ge-
 rælþum ꝥ mid ðiſ andpearðan pelan mon pýncþ
 oſtor feond ðonne freond. Be þiſan ꝥ be ma-
 negum þýllecum mæg beon eallum monnum cuþ.
 ꝥ te ealle þa lichamlican god bið forcuþrian ðonne
 ðære ſaple cræftaſ. Ðæt pe penað ꝥ mon beo
 þý ſcænunga þe he bið micel on hiſ lichoman. ſeo
 fægereſe þonne ꝥ ſeo hpætneſe þæſ lichoman
 gebliſſaþ þone mon. ꝥ aſet. ꝥ ſio hælu hine
 geðeþ luſtþærne :. On eallum þiſum lichamlicum
 geræligneſſum men ſecaþ anfealde eadigneſſe þæſ
 þe him ðincþ. forþam þe æghwælc man ſpa hpæt ſpa
 he oſer ealle oþre þing ſwiþor lufaþ. ꝥ he teohhaþ
 ꝥ him ſie betſc ꝥ þ biþ hiſ hehte god. þonne he
 ꝥ þonne begiten hæfþ. þonne tihhaþ he ꝥ he mæge
 beon ſwiðe gerælig. Ne onſace ic nauht ꝥ þa gerælþa
 ꝥ þeo eadigneſe ſie þæt hehte god þiſer andpearðan
 liſeſ. forþam ðe æghwælc mann tehhaþ ꝥ ꝥ ðing
 betſc ſie ꝥ he ſwiþor oſer oþru þing lufaþ. ꝥ
 þonne he tihhaþ ꝥ he ſie ſwiðe gerælig. gif he ꝥ
 begitan mæge. ꝥ he þonne ſwiþor willnað :. Ðu ne
 iſ þe nu genog openlice geeopað þara learena gerælþa
 anlicneſe. ꝥ iſ þonne æhta. ꝥ weorðſcipe. ꝥ anweald.
 and gelp. ꝥ woruldluſt. Be þam woruldluſte Epi-
 curuſ ſe uprita ſæde. þa he ýmbe ealle þaſ oðra
 gerælþa ſmeade. þe we ær nemdon. þa ſæde he ꝥ ſe
 luſt wære ꝥ hehte god. forþam ealle þa oþru god.
 þe we ær nemdon. oleccaþ þam Mode ꝥ hit ſet. ſe
 luſt ðonne ana olecþ þam lichoman anum ſwiþor :.

present wealth, men make oftener enemies than friends. From these, and from many such *proofs*, it may be evident to all men, that all the bodily goods are inferiour to the faculties of the soul. We indeed think that a man is the stronger, because he is great in his body. The fairness, moreover, and the strength of the body, rejoices and invigorates the man, and health makes him cheerful. In all these bodily felicities, men seek one single happiness, as it seems to them. For whatsoever every man chiefly loves above all other things, that, he persuades himself, is best for him, and that is his highest good. When, therefore, he has acquired that, he imagines that he may be very happy. I do not deny, that these goods and this happiness are the highest good of this present life. For every man considers that thing best, which he chiefly loves above other things, and therefore he deems himself very happy if he can obtain what he then most desires. Is not now clearly enough shewn to thee, the form of the false goods; namely, riches, and dignity, and power, and glory, and pleasure?—Concerning pleasure, Epicurus the philosopher said, when he enquired concerning all those other goods, which we before mentioned; then said he, that pleasure was the highest good, because all the other goods which we before mentioned, gratify the mind and delight it, but pleasure alone chiefly gratifies the body only.

§. IV. Ac^a þe willað nu get rpprecan ymbe manna
 gecynd^a ⁊ ymbe heopa tilunga. þa nu þeah heopa
 Mod ⁊ heopa gecynd rie adimmað. ⁊ hi rien on þ
 oþðæle arizen to ýfele ⁊ þider healde. þeah hi
 pilmað. þær þe hi. cunnon ⁊ mazon. þær hehrtan
 goder. Ðpa rpa oþerðruncen man pat þ he rceolde
 to hir hure and to hir nærte. ⁊ ne mæg þeah
 ðider ariedian. rpa biþ eac þam Mode ðonne hit
 bið ahefizað mid ðam ymbhogum ðirre worulde.
 hit biþ mid ðam hwilum oþerðrunced ⁊ gedwelod.
 to þam þ hit ne mæg fullrýht ariedian to gode.
 Ne þýncþ þeah þam monnum þ hi auht mearpizen
 þe þær pilmaþ to begitanne þ hi mapan ne þur-
 fon tilian. Ac penað þ hi mægen eall þar god
 gegaderian tozædere. þætte nan buton þære ge-
 romnunga ne rie. nýton þonne nan [oþer] god
 ðonne eallra ðara deorþýrðerrena ðinga gegade-
 runga to heopa anwealde. þ he naner ðinger buton
 þæm ne þurfe. Ac þ nýr nan man þ te rumer
 eacan ne þurfe buton Gode anum. Ðe hæfþ on
 hir azenum zenoh. ne ðearf he naner þinger buton
 þær þe he on him relfum hæfð. Wenrt þu nu þ
 þa dýriende penað þ te þ ðing rie ælcer weorþcifer
 betrt þýrþe þæt te hi medemærte ongiton mazon.
 nere nere. ic pat þ hit nýr no to forþeonne.
 Ðu mæg þ ýfel beon þ te ælcer monner ingebanc
 penþ þ te god rie. ⁊ æfter hizaþ. ⁊ pilmaþ to be-
 gitanne. nere nýr hit na ýfel. þ 1r þ hehrtte god.
 Ðri nýr nu anweald to tellanne to rumum ðara

^a Boet. lib. iii. prosa 2.—Sed ad hominum studia revertor, &c.

§. IV. But we will still speak concerning the nature of men, and concerning their pursuits. Though, then, their mind and their nature be now obscured, and they are, by that descent, fallen to evil and inclined thither, yet they are desirous, so far as they can and may, of the highest good. As a drunken man knows that he should *go* to his house and to his rest, and yet is not able to find the way thither, so is it also with the mind, when it is weighed down by the anxieties of this world. It is sometimes intoxicated and misled by them, so far that it cannot rightly find out good. Nor yet does it appear to those men, that they ought mistake, who are desirous to obtain this, *namely*, that they need labour after nothing more. But *they* think that they are able to collect together all these goods, so that none may be excluded from the number. They therefore know no other good, than the collecting of all the most precious things into their power, that they may have need of nothing besides them. But there is no one that has not need of some addition, except God alone. He has of his own enough, nor has he need of any thing but that which he has in himself. Dost thou think, however, that they erroneously imagine that thing to be best deserving of all estimation, which they may consider most desirable? No, no. I know that it is not to be despised. How can that be evil, which the mind of every man considers to be good, and strives after, and desires to procure? No, it is not evil; it is the

hehƿtēna gōða ðiſſer andƿearðan liſer. Hƿæþer
 þæt nu ƿiē to talianne ƿaclic 7 unnýt ꝥ te nýt-
 ƿýrþoſt iſ eallra ðiſſa ƿoruld þinga. ꝥ iſ anƿeald.
 hƿæþer nu gōð hliſa 7 ƿorēmaſner ƿiē ƿor nauht
 to tellenne. neſe neſe. Niſ hit nan cýn. ꝥ mon ꝥ
 ƿor nauht telle. ƿorþam þe ælc mon ƿenþ ꝥ ꝥ beſet
 ƿiē ꝥ he ƿriþoſt luſaþ. Du ne ƿiton ƿe ꝥ nan
 neaſner. ne nan eaſroþu. ne nan unrotnes. ne
 nan ſar. ne nan heſignes. niſ nan geſælð. Hƿæt
 ðurƿon ƿe nu ma ýmbe ða geſælða ƿƿrecan. Du
 ne ƿat ælc man hƿæt þa beoþ. 7 eac ƿat ꝥ þa beoð
 ꝥ hehƿte gōð. 7 ðeah ſecþ ſulneah ælc mon on
 ƿriþe lýtlum ðingum ða ſeleſtan geſælþa. ƿorþam
 he ƿenþ ꝥ he hie þonne ealle hæbbe. 7iſ he hæfð
 ꝥ ꝥ he ðonne ƿriþoſt ƿilnaþ to begitanne. Ðæt
 iſ þonne ꝥ hi ƿriþoſt ƿilnaþ to begitanne. ƿela.
 7 ƿeorþſcipe. 7 ƿice. 7 þiſſe ƿorulde ƿuldon. 7
 7iſp. 7 ƿoruld luyt. Ðiſſer ealles hi ƿilnaþ. ƿor-
 þam ðe hi ƿenaþ ꝥ hie þurh þa þing ſcýlon begitan
 ꝥ him ne ƿiē nanes ƿillan ƿana. naþer ne ƿeorþ-
 ſcipes. ne anƿealdeſ. ne ƿorēmaſneſſe. ne bliſſe.
 þæſ ealles hi ƿilnaþ. 7 ƿel doþ ꝥ hi þæſ ƿilnað.
 ðeah hi miſtlice hiſ ƿilniſen. Be ðam ðingum
 mon mæg ſƿeotole onſitan ꝥ ælc mon ðæſ ƿilnaþ
 ꝥ he mæge ꝥ hehƿte gōð begitan ðær hi hit
 gecnapan mihtan. oððe on niht ſecan cuðon. Ac
 hi hit ne ſecað on ðone nihteſtan ƿeg. hit niſ
 on ðiſſe ƿorulde :.

highest good. Why is not power to be esteemed one of the highest goods of this present life? Is that to be esteemed vain and useless, which, of all these worldly things, is most useful, namely, power? Is good fame and renown to be accounted nothing? No, no. It is not fit that any one account it nothing; for every man thinks that best which he most loves. Do not we know that no anxiety, or difficulties, or trouble, or pain, or sorrow, is happiness? What more need we then say about these felicities? Does not every man know what they are, and also know that they are the highest good? And yet almost every man seeks in very small things the best felicities; because he thinks that he may have them all, if he have that which he then chiefly desires to obtain. This is then what they chiefly desire to obtain; wealth, and dignity, and authority, and this world's glory and ostentation, and worldly lust. Of all this they are desirous, because they think that, through these things, they may obtain that there be not to them a deficiency of any thing wished; either of dignity, or of power, or of renown, or of pleasure. They wish for all this, and they do well that they desire it, though they seek it variously. By these things we may clearly perceive that every man is desirous of this, *namely*, that he may obtain the highest good, if they were able to discover it, or knew how to seek *it* rightly. But they do not seek it in the most right way. It is not of this world.

CAPUT XXV.



DA^{*} ge ƿiſdom þa ðiſ ſpell aſæd heſde.
 þa ongan he eft ſingan 7 ðuſ cƿæþ.
 Ic ƿille nu mið giddum gecyþan hu
 pundorlice Drihten pelt eallra geſ-
 ceapta mið ðam bƿiðlum hiſ anſealdeſ. 7 mið
 hƿilcere endebýrðneſſe he geſtaþolaþ 7 gemetgað
 ealle geſceapta. 7 hu he hi hæfð geheaþorade 7
 gehæfte mið hiſ unanbindendlicum pacentum. ꝥ
 ælc geſceapft biþ heald on locen ƿiþ hiſe gecýnde.
 þæne gecýnde ðe heo to geſceapen ƿæſ. buton
 monnum. 7 ſumum englum. Ða ƿeoſþaþ hƿilum
 of hioſa gecýnde. Ðæt ſeo leo. ðeah hio ſel
 tam ſe. 7 ƿæſte pacentan hæbbe. 7 hiſe maſiſter
 ſƿiðe luſige. and eac onðræde. giſ hi æſne
 gebýneþ ꝥ heo blodeſ onbiriꝝð. heo ſoſgit ſona
 hiſe niſan taman. 7 gemonð þæſ ƿiðan gepunan
 hiſe elðrana. onginð þonne ſýn 7 hiſe pacentan
 bƿecan. 7 abit æneſt hiſe ladteop. and ſiððan
 æghƿæt ðæſ þe heo geſon mæg. ge monna. ge
 neata. Ða doþ eac ƿudu ſuſlaſ. ðeah hi beon
 pel atemeðe. giſ hi on ðam ƿuda ƿeoſþaþ. hi ſoſ-
 ſeoð heoſa laſeoſaſ 7 ƿuniaþ on heoſa gecýnde.
 þeah heoſa laſeoſaſ him ðonne biðan þa ilcan
 mettaſ ðe hi æn tame mið gepenedon. þonne ne
 neccaþ hi þaſa metta. giſ hi þæſ ƿuda benuſon.

^{*} Boet. lib. iii. metrum 2.

CHAPTER XXV.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: I will now with songs declare, how wonderfully the Lord governs all creatures with the bridles of his power, and with what order he establishes and regulates all creatures, and how he has controlled and bound *them* with his indissoluble chains, so that every creature is kept in certain limits with its kind (the kind that it was fashioned to) except men and some angels, who sometimes depart from their kind. Thus the lion, though she be very tame and have fast chains, and greatly love and also fear her master; if it ever happen that she tastes of blood, she immediately forgets her new tameness, and remembers the wild manner of life of her parents. *She* then begins roaring, and to break her chains, and bites first her leader, and afterwards whatsoever she may seize, both of men and of cattle. So do also wood-fowls. Though they be well tamed; if they return to the woods, they despise their teachers, and remain with their kind. Though their teachers then offer them the same meats which they before grew tame with, they then care not for those meats, so as they may enjoy the wood. But it seems to them pleasanter, that the weald resound to them, and they hear the voice

Ac þincþ him ƿýnſumpe ꝥ him ƿe ƿealb on cƿeþe. and hi ƿehpan oþerpa ƿuzela ƿtemne. Ðpa bið eac þam tƿeopum ðe him ƿecýnde biþ up heah to ƿtandanne. þeah ðu teo hƿelcne boh of ðune to þære eorþan. ƿƿelce þu began mæge. ƿpa þu hine alætyt.. ƿpa ƿƿrincþ he up. ⁊ ƿrizað ƿiþ hiſ ƿecýnder. Ðpa ðeð eac ƿeo ƿunne. þeah heo oþer midne ðæg onſige ⁊ lute to þære eorþan. eft heo ƿecþ hine ƿecýnde. ⁊ ƿtiziþ on þa ðæglan ƿeƿar ƿiþ hine upſýnær. ⁊ ƿpa hie uƿon ⁊ uƿon. oððe hio cýmþ ƿpa up ƿpa hine ýfemeſt ƿecýnde bið. Ðpa ðeþ ælc ƿerceanft. ƿrizaþ ƿiþ hiſ ƿecýnder. ⁊ ƿeragen biþ ƿiſ hit æſne to cuman mæg. Niſ nan ƿerceanft ƿerceanen þara þe ne ƿilnize ꝥ hit þider cuman mæge þonan þe hit ær com. ꝥ iſ to nærte ⁊ to onſonƿnerre. Ðeo nærte iſ mid Gode. ⁊ þæt iſ God. Ac ælc ƿerceanft hƿearfað on hine ſelfne ƿpa ƿpa hƿeol. ⁊ to þam heo ƿpa hƿearfaþ ꝥ heo eft cume þær heo ær ƿær. ⁊ beo ꝥ ilce ꝥ heo ær ƿær. Ðonecan þe heo utan behƿerfed ſe. ꝥ ꝥ hio ær ƿær. ⁊ ðo ꝥ ꝥ heo ær ðýðe :

CAPUT XXVI.

§. I.



A' ƿe ƿiſdom þe ðiſ leof aſungen hæfde. Ða ongan he eft ƿpellian ⁊ þuſ cƿæþ. Ðala hƿæt ƿe eorþlican men. þeah ƿe eop ſelfe nu ðon neatum ƿelice ƿon eoppe ðýrge. hƿæt ƿe þeah maƿon hƿæt

of other fowls. So is it also with the trees, whose nature it is to stand up high. Though thou pull any bough down to the earth, such as thou mayest bend; as soon as thou lettest it go, so soon springs it up and moves towards its kind. · So does also the sun. Though she after mid-day sink and verge to the earth, she again seeks her kind, and departs by unknown ways to her rising, and so hastens higher and higher, until she comes so far up as her highest nature is. So does every creature. *It* tends towards its kind, and is joyful if it ever may come thereto. There is no creature formed, which desires not that it may come thither, whence it before came, that is, to rest and to tranquillity. The rest is with God, and it is God. But every creature turns on itself like a wheel; and so it thus turns, that it may again come where it before was, and be the same that it before was, as often as it is turned round—*may be* what it before was, and may do what it before did.

CHAPTER XXVI.

§. I.

WHEN Wisdom had sung this lay, he began again to speak, and thus said: O, ye earthly-minded men, though ye now make yourselves like cattle by your folly, ye nevertheless can in some measure understand, as in a dream, concerning your origin, that is, God. Ye perceive the true beginning, and

hƿeƿo onƿitan ƿƿelce eop mæte be eopnum ƿnum-
 ƿceafte. ꝥ iƿ God. þone ƿoþan ƿnuman and þone
 ƿoþan ende ælcne ƿerælþæ ƿe onƿitaþ ðeah ƿe
 hine ƿullice ne ƿecnapan. 7 ƿƿa þeah ƿio ƿecýnð
 eop tihð to þam anƿite. ac eop tihþ ƿƿiþe ma-
 niƿreald ƿedƿola of þam andƿite. Gefencað nu
 hƿæþer men mæƿen cuman to þam ƿoþum ƿe-
 ƿælþum ðurh þa andƿearðan ƿerælþa. ƿoþam
 ðe ƿullneah ealle men cƿeþaþ ꝥ ƿe ƿeo ƿe ƿeræl-
 ƿoſta. ƿe þe þaƿ eopþlican ƿerelþa ealle hæƿþ.
 hƿeþer nu miçel ƿeoh. oððe ƿeopþƿice. oððe
 eall þeƿ andƿearða ƿela. mæƿe æniƿne mon ðon
 ƿƿa ƿeræline ꝥ he naner þinƿer maran ne þurƿe.
 neƿe neƿe. ic ƿat ꝥ ꝥ hi ne mazon. Ðƿi niƿ
 hit þonne on þý ƿƿiþe ƿƿeotol ꝥ ðaƿ andƿearðan
 ƿoð ne ƿint na þa ƿoþan ƿoð. ƿoþam ðe hi ne
 mazon ƿellan ꝥ hi ƿehataþ. Ac licettaþ ꝥ hi ƿe-
 lærtan ne mazon. þonne hi ƿehataþ þam þe hi
 luƿian ƿillaþ þa ƿoþan ƿerælþa. 7 aleoƿaþ him
 þeah ma þonne hi him ƿelærtan. ƿoþam þe hi
 heopa nabbað ma þonne hi heopa habban. Gefenc
 ðu nu be ðe ƿelfum. la Boetiur. hƿæðer ðu æƿne
 auht unƿot ƿæne ða þa þu ƿerælƿoſt ƿæne. oððe
 hƿæðer ðe æƿne æniƿer ƿillan ƿana ƿæne ða ðu
 mæƿtne ƿelan hæƿðeƿt. oððe hƿæþer ðin ƿoruld
 þa eall ƿæne æfter ðinum ƿillan. Ða andƿƿorode
 Boetiur and cƿæð. Neƿe la neƿe. Næƿ ic næƿne
 ƿit nane hƿile ƿƿa emner modeƿ. þæƿ þe ic
 ƿemunan mæƿe. þæt ic eallunga ƿæne onƿoſƿ.
 ꝥ ic ƿƿa onƿoſƿ ƿæne ꝥ ic nane ƿedneƿedneƿe
 næƿðe. ne me næƿne ƿit ne licode eall ꝥ ic ƿiƿƿte.

the true end of all happiness, though ye do not fully know it. And nevertheless nature draws you to that knowledge, but very manifold errour draws you from that knowledge. Consider, now, whether men can arrive at the true goods through these present goods; since almost all men say that he is happiest who possesses all these earthly goods. Can, then, much money, or dignity, or all this present wealth, make any man so happy that he may need nothing more? No, no. I know this, that they are not able. Why, is it not then from this very clear, that these present goods are not the true goods, inasmuch as they cannot give what they promise? but *they* pretend what they are not able to fulfil, when they promise those who are willing to love them, the true felicities, and nevertheless tell lies to them more than they perform to them; for they are deficient in more of these *felicities* than they possess of them. Consider now concerning thyself, O Boethius, whether thou ever wert aught uneasy, when thou wast most prosperous? or whether there ever were to thee a want of any thing desired, when thou hadst most wealth? or whether thy life were then all according to thy wish? Then answered Boethius, and said: No, O no! I was never yet at any time of so even mind, as far as I can remember, that I was altogether without care; that I was so without care that I had no disquiet; nor did all that I experienced ever yet please me, nor was it ever with me entirely as I wished, though I concealed it.

ne me næfre næf ealles gpa ic polde. þeah ic
 hif miþe. Ða andgƿarode ge ƿifdom 7 cƿæþ. Ðri
 næfe þu þonne genog eapm. 7 genog unhiþý. þeah
 þe þuhte ꝥ þu pelig ƿæfe. Ðonne þu oþer tƿega.
 oððe hæfðeƿt ꝥ þu noldeƿt. oððe næfðeƿt ꝥ
 þu poldeƿt. Ða andgƿarode Boetiuƿ 7 cƿæþ.
 Eall me ƿæf gpa gpa þu fædeƿt. Ða cƿæþ ge
 ƿifdom. Ðu ne biþ ælc mon genog eapm þæf
 ðe he næfþ. Ðonne hit hine lýft habban. Ðæt
 iƿ foþ. cƿæþ Boetiuƿ. Ða cƿæþ ge ƿifdom. Gif
 he þonne eapm bið. ne he þonne ne bið eadig.
 foƿ þý he ƿilnað ꝥ he habbe ꝥ he næfð. þý he
 polde genog habban. Ða cƿæð Boetiuƿ. Ðæt
 iƿ eall foþ ꝥ þu gefgft. Ða cƿæð ge ƿifdom. Ðu
 ne hæfðeƿt þu ðonne ða eapmþe. þa þa þu
 pelegof ƿæfe. Ða andgƿarode ic and cƿæþ. Ic
 ƿat ꝥ þu foþ gefgft. ꝥ ic hi hæfðe. Ða cƿæþ
 ge ƿifdom. Ðu ne þincþ me. þonne nu ꝥ ealle
 þa ƿelan þifef midðaneapdeƿ ne magon gedon ænne
 mon peligne. gpa peligne ꝥ he genog habbe and
 no mapan ne þurfef. 7 gpa þeah hi hit gehataþ
 ælcum þapa þe hi hæfð. Ða cƿæð ic. Nif nan
 ðing foþfe þonne ꝥ þu gefgft :

§. II. Ða^a cƿæþ ge ƿifdom. Ac hƿi ne eapf
 þu ðonne hif gehafa. Ðu ne miht ðu gefeon ælce
 dæg ꝥ ða ftefnegnan nimaþ þa ƿelan of þam un-
 ftefnegnum. Ðri biþ elles ælce dæg fƿelc gefung.
 7 fƿelce geflitu. 7 gemot. 7 domaf. buton ꝥ

^a Boet. lib. iii. proſa 3.—Atqui hoc quoque maxime considerandum, &c.

Then answered Wisdom, and said: Wast thou not, then, poor enough and unhappy enough, though it seemed to thee that thou wert rich; when thou either hadst that which thou wouldest not; or hadst not that which thou wouldest? Then answered Boethius, and said: All was to me as thou hast said. Then said Wisdom: Is not every man poor enough in respect of that which he has not, when he is desirous to have it? That is true, said Boethius. Then said Wisdom: But, if he is poor, he is not happy, for he desires that he may have what he has not, because he wishes to have enough. Then said Boethius: That is all true which thou sayest. Then said Wisdom: Hadst thou not, then, poverty, when thou wast richest? Then answered I, and said: I know that thou sayest truth, that I had it. Then said Wisdom: Is it not then evident to me, that all the riches of this middle-earth are not able to make one man wealthy; so wealthy, that he may have enough, and may not need more? and nevertheless they promise it to every one who possesses them. Then said I: Nothing is more true than what thou sayest.

§. II. Then said Wisdom: But why, then, art thou not convinced of it? Canst thou not see every day, that the stronger take riches from the weaker? Wherefore else is every day such sorrow, and such contests, and councils, and judgments; except that every one demands the spoil which is taken from him, or, again, covets *that* of another?

ælc biſ ðær neaplaceſ ðe him on zenumen biþ.
 oððe eft oþner gitraþ. Ða andſparode ic. 7 cpæþ.
 Lenoh rihte þu ſpýnaſt. ſpa hit iſ ſpa þu
 reſt. Ða cpæþ he. For þiſum þingum beþearf
 ælc mon ſultumeſ to eacan him ſelfum ꝥ he
 mæge gehealdan hiſ pelan. Ða cpæþ ic. Ðpa
 oðræcð þær. Ða cpæþ he. Liſ he nauht næfde
 þær þe he ondſede ꝥ he ſorleoran þorſte. þonne
 ne ðorſte he na manan ſultumeſ þonne hiſ
 ſelfeſ. Ða cpæþ ic. Soþ þu reſt. Ða onſac
 re Wiſdom ſaplice. 7 cpæþ. Eala ꝥ me þincþ
 riþenſeapð þing ælceſ monneſ zepunan 7 ælceſ
 monneſ pillan ꝥ ic nu ſecgan wille. ꝥ iſ. þætte
 þonan ðe hi teohhiaþ ꝥ hi ſcýlan eadigſan ſeonþan.
 ꝥ hi ſeonþaþ ðonan earman 7 earman. ſorðam
 gif hi lýtleſ hpæt habbaþ. þonne beþurfon hi ꝥ
 hi oleccan þæm æfter ſriþe þe ænigne puhte
 mane habbað. ſam hi þýrſon. ſam hi ne þurſon.
 hi willaþ þeah. Ðpær iſ ðonne ſeo gemetgung.
 oððe hpa hæfþ hi. oððe hþonne cýmþ heo. ꝥ
 heo mæge adriſan þa eorþþo ſſam þæm ſelezum
 eallunga. ſpa he mane hæfþ. ſpa he ma monna
 oleccan ſceal. Ðpæþeþ þa ſelgan nu næfne ne
 hungrige. ne ne þýrſte. ne ne cale. ic pene
 þeah ꝥ þu wille nu cpeþan ꝥ þa ſelgan habban mid
 hpam hi mægen þæt eall gebetan. Ac þeah þu
 nu ſpa cpeþe. hit ne maſon þa pelan eallunga ge-
 betan. þeah hi ſume hwile mægen. ſorþam þe
 hi ſculon ælce dæg eacan ꝥ mon ælce dæg panaþ.
 ſorþam þe ſeo menniſce wædl. þe næfne gefýlled
 ne biþ. winaþ ælce dæg hpæt hþeg þiſeſ woruld

Then answered I, and said: Thou arguest rightly enough; so it is as thou sayest. Then said he: On these accounts, every man has need of help, in addition to himself, that he may keep his riches. Then said I: Who denies it? Then said he: If he had nothing of that which he fears he may be obliged to lose, then he would not have occasion for any more help than himself. Then said I: Thou sayest truly. Then retorted Wisdom sharply, and said: O, how inconsistent, in every man's custom and every man's will, does the thing appear to me, which I will now mention; namely, that whence they persuade themselves they shall become more happy, they thence become poorer and weaker! For, if they have any little, then it is necessary for them to cringe for protection, to those who have any thing more. Whether they need, or whether they need not, they yet crave. Where then is moderation, or who has it, or when will it come? that it may entirely drive away miseries from the wealthy. The more he possesses, the more men he must cringe to. Do the rich never hunger, or thirst, or grow cold? But I suppose thou wilt say, that the rich have wherewith they may remedy all that. But though thou say so, riches cannot altogether remedy it, though they somewhat may. For it behoves them every day to add, what man every day lessens; because human want, which is never satisfied, requires daily something of this world's wealth, either of

pelan. ægher ge nægler. ge meter. ge drýncer.
ge manegra þinga to eacan þam. forþam nýr nan
mon swa pelig. ꝥ he manan ne þýrfe. Ac seo
gýtrung ne cann gemet. ne næfre ne biþ gehealben
on þære midþearfe. ac wílnaþ swítle manan þonne
he þurfe. Ic nat hwí ge fultrupaþ þam hreo-
rendan pelan. nu hi ne magon eorpe wædle eow
fram adon. Ac ge ecaþ eorpe wædle mid þam þe
hi eow to cumað :

§. III. Ða* se Wírdom þa þýr swell aræd hæfde.
þa ongan he eft gýddian. ⁊ þýr swíngende cwæþ.
Ðwælc fram byþ þam welgan gýtrene ꝥ he ge-
gaderige ungerum þýrre welena ⁊ ælcer gýmcyner
genog begite. ⁊ þeah he euge hýr land mid ðýrend
swíla. ⁊ þeah eall þer mýddanearo se hýr anwealde
underweoded. ne læt he hýr nanpuht of þýr mýd-
daneanre mid him mare þonne he brohte hýder :

CAPUT XXVII.

§. I.



WA* ðing mæg se weorþwýrce ⁊ se
anweald gedon. gif he becýmþ to þam
dýrgan. he mæg hine gedon weorþne.
⁊ andwýrn eowrum dýrgum. Ac þo-
necan þe he þone anweald forlæt. oððe se anweald
hine. þonne ne biþ he nafter þam dýrgan ne

* Boet. lib. iii. metrum 3.

* Boet. lib. iii. prosa 4.

clothing, of meat, of drink, or of many things besides. Therefore no man is so wealthy that he needs not more. But covetousness neither knows limit, nor ever is bounded by necessity; but desires always more than it needs. I know not why ye confide in these uncertain riches, when they are not able to remove from you your poverty, but ye increase your want whenever they come to you.

§. III. When Wisdom had made this speech, he began again to sing, and thus singing said: What profit is it to the rich miser, that he gather an infinite quantity of these riches, and procure abundance of every kind of jewel; and though he till his land with a thousand ploughs; and though all this middle-earth be subject to his power! He will not take with him from this middle-earth any more of it than he brought hither.

CHAPTER XXVII.

§. I.

TWO things may dignity and power do, if it comes to the unwise. It may make him honourable, and respectable, to other unwise *persons*. But when he quits the power, or the power him, then is he to the unwise neither honourable nor respectable. Has, then, power the custom of exterminating and rooting out vices from the mind of great men,

peorþ. ne andrýrne. Ðræþer nu ge anpeald hæbbe
 þone þear ꝥ he aſtſiſige unþeap̃aſ. ⁊ aſýntſalige
 of ſiſna manna Mode. ⁊ plantige ðær cſæftaſ
 on. Ic paſ þeah ꝥ ge eorþlica anpeald næfne ne
 ƿæþþ þa cſæftaſ. ac liſþ and gaðnaþ unþeap̃aſ.
 ⁊ ðonne hi zegaðnað hæfþ. þonne eopaþ he hi
 nalleſ ne hiłð. ƿorþam þaſa ſiſna manna unþeap̃aſ
 manige men gereoþ. ƿorþam þe hi manige cunnon.
 and manige him mið beoð. ƿorþam ƿe ſimle ſeoſiaþ
 ýmbe þone anpeald. ⁊ hine eac ƿorſreoþ. ðonne
 ƿe gereoð ꝥ he cýmð to ðam ƿýrnerſtan. ⁊ to
 þam þe uſ unpeorþoſte bioþ. ƿor þam þingum
 ƿæſ gíð ꝥ ge ƿiſa Catuluſ hine zebealg. ⁊ ſpa
 ungeſſnæglíce ƿorſcæð Nonium ðone ſiſan. ƿorþam
 he hine gemette ſittan on zepenedum ſcridþæne.
 micel ſiðo mið Rompaſum ƿæſ ꝥ þær nane oþre
 on ne ſettan. buton þa peorþerſtan. Ða ƿorſeah
 ge Catuluſ hine ƿor þi he þær on ſittan ſceolde.
 ƿorþam he hine ƿiſte ſſiþe ungeſceadſýne ⁊ ſſiþe
 ungemetſæſtne. Ða ongan ge Catuluſ him ſſi-
 zettan on. ge Catuluſ ƿæſ heſetoza on Rome.
 ſſiþe zeſceadſýr man. ne ƿorſape he no þone
 oþerne ſpa ſſiþe. gíſ he nan ſiſe ne nænne
 anpeald næfde :.

§. II. Ðreþer^c þu nu mæze ongiſtan hu micelne
 unpeorþſiſe ge anpałd bſenęþ þam unmedeman.
 gíſ he hine undeſſeęþ. ƿorþam ælceſ monneſ ýfel
 biþ ðý openne. gíſ he anpeald hæfþ. Ac zereze

^c Boet. lib. iii. proſa 4.—Atqui minùs eorum patebit indignitas, &c.

and planting therein virtues? I know, however, that earthly power never sows the virtues, but collects and gathers vices; and when *it* has gathered them, then it nevertheless shows, *and* does not conceal them. For the vices of great men, many men see; because many know them, and many are with them. Therefore we always lament concerning power, and also despise it, when we see that it comes to the worst, and to those who are to us most unworthy. It was on these accounts that formerly the wise Catulus was angry, and so beyond measure censured Nonius the rich, because he observed him to sit in an ornamented chair of state. (It was a great custom among the Romans, that no others should sit therein, except the most worthy.) Then Catulus despised him, because he should sit therein; for he knew him *to be* very unwise, and very intemperate. Then began Catulus to spit upon him. Catulus was a consul in Rome, a very wise man. He would not have despised the other so greatly, if he had not enjoyed any rule, or any power.

§. II. Canst thou now understand how great dishonour power brings to the undeserving, when he receives it? for every man's evil is the more publick when he has power. But tell me now, I ask thee, Boethius, why thou hadst such manifold evil, and such great uneasiness, in authority, whilst

me nu. ic aſcige þe þu Boetiuſ. hƿi þu ſƿa
manigſeald ƿſel hæfdeſt 7 ſƿa micle uneþneſſe
on þam riſe þa hƿile þe ðu hit hæfdeſt. oððe
foſhƿi þu hit eſt þinum unƿillan foſlete. Du
ne ƿaſt þu ꝥ hit næſ foſ nanum oþrum þingum.
buton foſþam ðe ðu noldeſt on eallum ðingum
beon geþƿæne þæſ unrihtſiſan cýningeſ ƿillan ðeo-
driſeſ. foſþam þe þu hine onſeate on eallum
þingum unſeoſþne þæſ anſealdeſ. ſƿiþe ſceamleagne
7 ungeþƿærne. buton ælcum godum þeape. foſþam
ƿe ne maſon nauht eaþe ſecgan ꝥ þa ƿſelan ſien
gode. þeah hi anſeald habban. Ne ƿurde þu þeah
na adriſen ſrom ðeodriſe. ne he ðe na ne foſ-
rape. 7iſ ðe licode hiſ dýſiſ 7 hiſ unrihtſiſneſ
ſƿa ƿel ſƿa hiſ dýſegum deoſlingum dýde. Eiſ
þu nu geſape ſumne ſƿiþe ƿiſne man. þe hæfde
ſƿiþe goda oſerhýða. and ƿæne þeah ſƿiþe earum
7 ſƿiþe ungeræliſ. hƿæþer ðu ƿoldeſt cƿeþan ꝥ
he ƿæne unƿýþe anſealdeſ 7 ſeoſþriſeſ. Ða
andſƿonede Boetiuſ 7 cƿæþ. Neſe la neſe. 7iſ
ic hine ſƿelcne gemete. ne cƿæþe ic næſſe ꝥ he
ſiſe unſeoſþe anſealdeſ 7 ſeoſþriſeſ. Ac ælceſ
me þincþ ꝥ he ſiſe ƿýþe þe on þiſſe ƿorulde iſ.
Ða cƿæþ ſe ƿiſdom. Ælc cƿæſt hæfþ hiſ ſun-
donſiſe. 7 þa 7iſe 7 þone ſeoſþriſe þe he hæfþ.
he foſſiſþ ſƿiþe hƿaþe ælcum þana ðe hine luſað.
ſƿa ſƿa ƿiſdom iſ ſe hehſta cƿæſt. 7 ſe hæfþ
on him ſeoſer oþne cƿæſtaſ. þana iſ an ƿæſſiſe.
oþer metſung. þriðde iſ ellen. ſeoſþe rihtſiſneſ.
ðe ƿiſdom geðeþ hiſ luſendaſ ƿiſe. 7 ƿæne. 7
gemetſæſte. 7 geþýldiſe. 7 rihtſiſe. 7 ælceſ godeſ

thou hadst it? or why thou, again, didst unwillingly relinquish it? Dost thou not know, that it was for no other reasons, but that thou wouldest not in all things be conformable to the will of the wicked king Theodoric; because thou didst find him in all respects unworthy of power, very shameless and unrelenting, *and* without any good conduct? For we cannot easily say that the wicked are good, though they have power. Yet thou wouldest not have been driven from Theodoric, nor would he have despised thee, if his folly and his injustice had pleased thee, as well as *it* did his foolish favourites. But if thou shouldest see some truly wise man, who had very excellent dispositions, and was nevertheless very poor and very unhappy; wouldest thou say that he were unworthy of power and dignity? Then answered Boethius, and said: No, O, no. If I found him such, I would never say that he were unworthy of power and dignity. On the contrary, I think that he would be worthy of all that is in this world. Then said Wisdom: Every virtue has its proper excellence; and the excellence and the dignity which it has, it imparts immediately to every one who loves it. Thus wisdom is the highest virtue, and it has in it four other virtues; of which one is prudence, another temperance, the third is fortitude, the fourth justice. Wisdom makes its lovers wise, and prudent, and moderate, and patient, and just; and it fills him who loves it with every good quality. This they who possess the power of this world

þearf he gefyllþ ðone ðe hine lufað. ꝥ ne maƷon
don þa þe þone anpealð habbaþ þiŷŷe Ʒorulde. ne
maƷon hi nænne cnaƷt ƷorƷiŷan þam þe hi lufað
of hioŷa pelan. Ʒiŷ hi hine on heoŷa Ʒecýnde
nabbað. Be þam iŷ ŷŷiþe ŷŷeotol ꝥ þa ŷican on
ðam Ʒorulðpelan nabbaþ nænne ŷunðon cnaƷt. Ac
him biþ ŷe pela utane cumen. 7 he ñe mæƷ utane
nauht agneŷ habban. Geþenc nu hŷæþeŷ æniƷ mon
beo aþý unpeoŷþna þe hine manige men Ʒorŷioþ.
Ʒiŷ þonne æniƷ mon aþý unpeoŷþna biþ. þonne
biþ ælc ðýŷŷ man þe unpeoŷþna. þe he mane ŷice
hæŷþ. ælcum ŷiŷum men. Be þam iŷ Ʒenog ŷŷeotol.
ꝥ ŷe anpealð 7 ŷe pela ne mæƷ hiŷ pealðend Ʒedon
no þý peoŷþnon. Ac he hine Ʒedeþ þý unpeoŷþnan
þe he him tocýmþ. Ʒiŷ he æŷ ne ðohte. ŷŷa biþ
eac ŷe pela 7 ŷe anpealð þý þýŷŷa. Ʒiŷ ŷe ne ðeah
þe hine ah. æƷþeŷ hioŷa biþ ðý Ʒorcuþna Ʒiŷ hi
hi Ʒemetaph :

§. III. Ac^a ic þe mæƷ eaþe Ʒeŷeðcān be ŷumeŷe
biŷne. ꝥ þu miht Ʒenog ŷŷeotole onƷiton ꝥ þiŷ
andþearðe liŷ iŷ ŷŷiþe anlic ŷceade. 7 on þæŷe
ŷceade nan mon ne mæƷ beƷitan þa ŷoþan Ʒeŷælþa.
Du þenŷt þu nu. Ʒiŷ hŷelc ŷŷiþe ŷice mon þýŷþ
aðŷiŷen of hiŷ eaŷde. oþþe on hiŷ hlaŷonðeŷ
æŷende ŷæŷþ. cýmþ ðonne on ælþeodig ŷolc. þæŷ
þæŷ hine nan man ne can. ne he nænne mon. ne
ŷuþum ꝥ Ʒeðeode ne can. þenŷt ðu mæƷe hiŷ
ŷice hine þæŷ on lande þýŷþne Ʒedon. Ac ic pat

^a Boet. lib. iii. proŷa 4.—Atque ut agnoscas veram illam, &c.

cannot do. They cannot impart any virtue to those who love them, through their wealth, if they have it not in their nature. Hence it is very evident, that the rich in worldly wealth have no proper dignity; but the wealth is come to them from without, and they cannot from without have aught of *their own*. Consider now, whether any man is the *less* honourable because many men despise him. But if any man be the less honourable, then is every foolish man the less honourable, the more authority he has, to every wise man. Hence it is sufficiently clear, that power and wealth cannot make its possessor the more honourable. But it makes him the less honourable, when it comes to him, if he were *not* before virtuous. So is also wealth and power the worse, if he who possesses it be not virtuous. Each of them is the more worthless, when they meet with each other.

§. III. But I can easily instruct thee by an example, so that thou mayest clearly enough perceive that this present life is very like a shadow, and in that shadow no man can attain the true goods. How thinkest thou, then? If any very great man is driven from his country, or goes on his lord's errand, *and* so comes to a foreign people, where no man knows him, nor he any man, nor even knows the language; thinkest thou that his greatness can make him honourable in that land? But I know that it cannot. But if dignity were natural to wealth and were its own, or, again,

þ he ne mæg. Eif þonne ge weorþlice þam
 pelan gecynde wære. ⁊ his agen wære. oððe eft
 ge pela þær welegan agen wære. þonne ne mihte
 he hine na forlætan. wære ge man on swelcum
 lande swelce he wære. þe he ahte. þonne wære
 his pela and his weorþlice mid him. Ac forþam
 þe ge pela ⁊ ge anweald his agene ne beoþ. for
 þy hi hine forlætað. ⁊ forþy þe hi man ge-
 cyndelic god on him selfum nabbap. for ðy hi
 loraþ swa swa sceadu. oððe smec. þeah ge leara
 pena and rio nadelre þara dyrgena monna to hie
 þ ge anweald ge þ hehte god. Ac hit biþ eall
 oþer. þonne þa man beoþ oþer trega. oððe on
 ælode. oððe on his agenre gecyððe mid ge-
 wealdum monnum. þonne biþ ær ge þam
 wisan. ge þam ælodegan his pela for nauht.
 riððan hi on gitaþ þ hi næron for nanum cræfte
 gecorene. buton for dyreger folces heringe. Ac
 þær hi ænige puht agnes oððe gecynderes godes
 an heora anwealde hæfdon. þonne hæfdon hi þ
 mid him. þeah he þæt rice forleten. ne forleton
 hi no þ gecynderes god. Ac riððe him wolde þ
 fylgean ⁊ hi riððe weorþe gedon. wæron hi on
 swelcum lande swelce hi wæron :

§. IV. Nu þu miht on gitan þ ge pela ⁊ ge
 anweald nænne mon ne magan on ellenre weorþne
 gedon. ic [pat] þeah þu wære þæt hi on heora
 agenne cyððe ealne weg mægen. Ac þeah þu his

* Boet. lib. iii. prosa 4.—Sed hoc apud exteras nationes, &c.

wealth were the rich *man's* own, then could it not forsake him. Let the man who possessed them be in whatsoever land he might, then would his wealth and his dignity be with him. But because the wealth and the power are not his own, therefore they forsake him; and because they have no natural good in themselves, therefore they go away like a shadow or smoke. Yet the false opinion and the imagination of unwise men, judges that power is the highest good. But it is entirely otherwise. When the great are either among foreigners, or in their own country among wise men; then, either to the wise or to the foreigners, is his wealth for naught, when they learn that they were chosen for no virtue, but through the approbation of unwise people. But if, in their power, they had any thing of proper or natural good, then would they have that with them even if they should lose the power. They would not lose the natural good, but that would always follow them and always make them honourable, let them be in whatsoever land they might.

§. IV. Now thou mayest understand that wealth and power cannot make any man honourable in foreign *countries*. I wot, however, thou mayest think that they always can, in their own country. But though thou mayest think it, I know that they cannot. It was formerly, through all the

pene. ic pat ꝥ hi ne magon. Ðit pær ȝeo ȝeond ealle Romana mearce ꝥ he petogan. ȝ domeſar. ȝ þa maþmhȳrðar. Ðe ꝥ feoh heoldon. þe mon Ðam feoðmonnum on ȝeape fellan ſceolde. and Ða piferſtan pitan hæfðon mærtne peopþſcipe. Nu þonne ofer trega. oððe þara nan niſ. oþþe hi nanne peopþſcipe nabbaf. ȝif hira ænig iſ. Ðra hit biþ be ælcum þara þinga þe aȝen ȝod ȝ ȝe- cȳndelic nabbaf on him ſelfum. oþþe hƿile hit biþ to tælenne. oþþe hƿile hit biþ to heſſanne. Ac hƿæt þinç þe þonne on þam pelan ȝ on þæm anpealde pȳnſumer oððe nȳtſpȳþeſ. nu hi naner Ðinger ȝenog nabbaf. ne hi nauht aȝner ȝodeſ nabbaf. ne nauht þurhpuniender heona pealdendum fellan na magon :

CAPUT XXVIII.



A' ſe ſiſdom þa þiſ ſpell aſæð hæfðe. þa onȝan he eft ȝiddiȝan ȝ þuſ cpæþ. Ðeah nu ſe unſihtſiſa cȳning Neſon hine ȝercȳpte mid eallum þam plite- ȝeſtum pædum. ȝ mid ælceſ cȳnneſ ȝimmuð ȝe- ȝlenȝde. hu ne pær he þeah ælcum pȳtum laþ ȝ unpeopþ. ȝ ælceſ unþeapeſ ȝ ſipenluſteſ full. Ðpæt he þeah peopþode hiſ deoplingar mid miclum pelum. Ac hƿæt pær him þȳ bet. Ðpelc ȝe- ſceadpȳſ mon mihte cpeþan þæt he aþȳ peopþra pæne þeah he hine peopþode :

territories of the Romans, that consuls, and judges, and the treasurers (who kept the money which they were every year to give to the soldiers,) and the wisest senators, had the greatest honour. But now, either none of these exists, or they have no honour, if any of them exists. So it is, with respect to every one of these things which have not in themselves proper and natural good. One while it is to be censured, another while it is to be praised. But what of delightful or of useful appears to thee, then, in wealth and in power, when they have enough of nothing, nor have any thing of proper good, nor can give any thing durable to their possessors?

CHAPTER XXVIII.

HEN Wisdom had made this speech, then began he again to sing, and thus said: Though the wicked king, Nero, attired himself with all the most splendid clothes, and adorned *himself* with gems of every kind, was not he, nevertheless, to all wise men, odious and unworthy, and full of all vice and debauchery? Yet he enriched his favourites with great riches; but what was to them the better? What wise man could say that he was the more honourable, when he had enriched him?

CAPUT XXIX.

§. I.



DA^s re ƿiſdom þa þiſ leoþ aſungen hæfde. Ða ongan he eft ſpelligan 7 þuſ cƿæþ. Ðƿæþer þu nu pene ꝥ þæſ cýninges zerefnæden. 7 ƿe pela. 7 re anpealb. þe he zif þiſ deorlingum. mæze ænigne mon gedon peligne oððe pealdendne. Ða andſƿonede ic 7 cƿæþ. foſhpri ne mazon hi :. Ðƿæt iſ on ðiſſe andƿearðan liſe ƿýnſumnes 7 betere ðonne þæſ cýninges folgaþ. 7 hiſ neapeſt. 7 riððan pela 7 anpealb :. Ða andſƿonede re ƿiſdom and cƿæð. Seze me nu. hpæþer þu æfne gehýndert ꝥ he angum þara. þe ær uſ ƿæne. eallunga þurhpunode. oððe penſt ðu hpæþer hine æniſ þara ealne ƿez habban mæze þe hine nu hæfð. Ðu ne ƿaſt ðu ꝥ te ealle bec ſint fulle þara biſna þara monna þe ær uſ ƿæran. and ælc mon ƿat þara ðe nu leofoþ ꝥ manegum cýninge onhpearnſ re anpealb 7 re pela. oð þæt he eft ƿearþ ƿædla. Eala ea iſ ꝥ þonne foſpeorþfullic pela þe nauþer ne mæg ne hine ſelfne zehealdan. ne hiſ hlafoſð. to ðon ꝥ he ne þurſe maran ſultumer. oððe hi beoþ bezen foſhealden. Ðu ne iſ ꝥ þeah reo eopne hehſte zeraelþ þara cýninga anpealb. 7 þeah zif þam cýninge æniſes ƿillan pana biþ. þonne

CHAPTER XXIX.

§. I.

HEN Wisdom had sung this lay, he began again to speak, and thus said: Dost thou think that the king's familiarity, and the wealth and the power which he gives to his favourites, can make any man wealthy or powerful? Then answered I, and said: Why cannot they? What in this present life is pleasanter and better than the king's service and his presence, and moreover wealth and power? Then answered Wisdom, and said: Tell me now, whether thou hast ever heard that it always remained to any one who was before us? or thinkest thou that any one who now has it, can always have it? Dost thou not know that all books are full of examples of the men who were before us, and every one knows concerning those who are now living; that from many a king power and wealth go away, until he at length becomes poor? Alas! is that, then, very excellent wealth, which neither is able to preserve itself nor its lord, so that he may not have need of more help, lest they should both be lost? But is not this your highest felicity—the power of kings? And yet if to the king be a want of any thing desired, then that lessens his power and augments his misery. Therefore these your feli-

lytlaþ þ þ hīr anpeald. ⁊ ecþ hīr ermba. for þý biþ
 rimle ða eoppe geræla on sumum þingum unge-
 ræla. Ðræt þa cýningar. þeah hī manegra ðeoda
 pealdan. ne pealdar hī þeah eallra þara þe hī
 pealdan polbon. Ac beoþ forþam ſpīþe earme on
 heora Mode. forþý hī nabbar ſume þara þe hī
 habban polbon. forþam ic pat þ þe cýning þe
 giteþene biþ. þ he hæfþ maran ermba þonne an-
 peald. forþam epæþ geo ſum cýning þe unrihtlice
 ſeng to rice. Eala hræt þ brð gerælig mon ðe
 him ealneþeg ne hangað nacod ſpeond ofer þam
 hearde be ſmalan þræde. ſpa ſpa me rimle. git
 dyde. Ðu þincþ þe nu hu þe þe pela ⁊ þe anpeald
 licige. nu hý næfre ne biþ butan ege. ⁊ earfoþum.
 ⁊ forþum. Ðræt þu pærþæt þæt ælc cýning polde
 beon butan ðiſum. ⁊ habban ðeah anpeald gif he
 mihte. Ac ic pat þ he ne mæg. Ðý ic pundrige.
 forþþi hī gilpan ſpelcer anpealdeþ. Ðreþen ðe nu
 ðince þ þe man micelne anpeald hæbbe ⁊ ge ſpīþe
 gerælig. þe rimle pilmað ðar ðe ðe begitan ne
 mæg. oððe penſt ðu þ þe geo ſpīþe gerælig. þe
 rimle mid micelum peþede færiþ. oððe eft þe
 þe ægþen ondræt. ge ðone ðe hine ondræt. ge
 ðone þe hine na ne ondræt. Ðreþen þe nu þince
 þ þe mon micelne anpeald hæbbe. ðe him ſelfum
 þincþ þ he nænne næbbe. ſpa ſpa nu manegum
 men þincþ þ he nænne næbbe buton he hæbbe
 manigne man þe him heþe. Ðræt pille þe nu
 mane ſpnecan be þam cýninge ⁊ be hīr folgerum.
 buton þ ælc geſceadþiſ man mæg ſitan þ hī beoþ
 full earme ⁊ full unmihtige. Ðu magan þa cýningar

cities are always in some respects infelicities. Moreover kings, though they govern many nations, yet govern they not all those which they would govern; but are very wretched in their mind, because they have not some of those *things* which they would have. For I know that the king who is rapacious, has more wretchedness than power. Therefore a certain king, who unjustly came to empire, formerly said: O, how happy is the man, to whom a naked sword hangs not always over the head, by a small thread, as to me, it ever yet has done!—How does it now appear to thee? How do wealth and power please thee, when they never are without fear, and difficulties, and anxieties? Thou knowest that every king would be without these, and yet have power, if he might. But I know that he cannot. Therefore I wonder why they glory in such power. Does it seem to thee that the man has great power, and is truly happy, who always desires that which he cannot obtain? Or thinkest thou that he is really happy, who always goes with a great company? Or, again, he who fears both him that is in dread of him, and him that is not in dread of him? Does it seem to thee that the man has great power, who seems to himself to have none (even as to many a man it seems that he has none) unless he have many a man to serve him? What shall we now say more concerning the king, and concerning his followers, except that every rational man may know that they are full miserable and

oþracan oððe forhelan hiora unmihhte. þonne hi ne magan nænne feorþryce forþbringan buton heora þegna fultume :

§. II. Ðpæt^a pille þe nu eller recgan be ðam ðegnum. buton þ þ þær oꝛt gebýræþ þ hi feorþaþ beneafode ælcne aþe. ge fupþum þær feoreþ. fram heora leaſan cýninge. Ðpæt þe piþon þ þe unrihtwýra cýning Nepon wolde hatan hiþ azenne mægýrþe. 7 hiþ forþerfæder acpellan. þær nama þær Seneca. þe þær uðwita. Ða he ða onfunde þ he deað heon ſceolde. Ða beað he ealle hiþ æhta wiþ hiþ feoreþ. þa nolde þe cýning þær onfcon. ne him hiþ feoreþ geunnan. Ða he þa þ ongear. þa gecear he him þone deað þ him mon oꝛlete blodeþ on þam earþme. 7 þa dýde mon ſpa. Ðpæt þe eac geherdon þ Papinianus þær Antoninuse ðam Karene ealra hiþ deorlinga beſorþoꝛt. 7 ealles hiþ folceþ mæſtne anpealð hæfde. Ac he hine het gebindan and ſiððan oꝛflean. Ðpæt ealle men piþon þ þe Seneca þær Neþone. 7 Papinianus Antonie þa feorþertan. 7 þa leoꝛertan. 7 mæſtne anpealð hæfdon. ge on hiora hiþede. ge buton. 7 ðeah buton ælceþe ſcýlde purdon fordone. Ðpæt hi wiþnodon begen eallon mægene þ þa hlafoꝛdaþ naman ſpa hpæt ſpa hi hæfdon 7 leton hi libban. ac hi ne mihton þ begitan. forþam þara cýninga pælhfeoreþ þær to þam hearð þ heora eaþmetto ne mihton nauht forþtandan. ne huþu

^a Boet. lib. iii. proſa 5.—Nam quid ego de regum familiaribus, &c.

full unmighty. How can kings deny or conceal their weakness, when they are not able to attain any honour without their thanes' assistance?

§. II. What else shall we say concerning thanes, except this, that it often happens that they are bereaved of all wealth, and even of life, by their perfidious king? Thus we know that the wicked king, Nero, would hate his own master, and kill his foster-father, whose name was Seneca. (He was a philosopher.) When, therefore, he found that he must die, he offered all his possessions for his life; but the king would not accept of it, or grant him his life. When he learned this, he chose for himself the death, that they should let him blood from the arm, and they did so. We also have heard that Papinian was to Antoninus the Cæsar, of all his favourites, the most beloved, and of all his people had the greatest power. But he gave order to bind and afterwards to slay him. Yet all men know that Seneca was to Nero, and Papinian to Antoninus, the most worthy and the most dear, and *they* had the greatest power both in their court and elsewhere, and nevertheless, without any guilt, *they* were destroyed. Yet *they* both desired most earnestly that the lords would take whatsoever they had, and let them live, but they could not obtain it; for the cruelty of those kings was so severe, that their submission could naught avail, nor indeed would their high-mindedness either (howsoever they might do) have

heora ofermetta. dýdon swa hræþer swa hý dýdon. ne dohte him ða napþer ðeah hi sceoldon þæt feorh alætan. forþan se þe his ær tide ne tīolaþ. ðonne biþ his on tid untīlad. Ðu licað ðe nu se anweald 7 se pela. nu ðu gehýned hæfst þæt hine man napþer buton ege habban ne mæg. ne forlætan ne mot þeah he wille. oþþe hwæt forstod seo menigra þara fneonda þam deorlingum þara cýnunga. oððe hwæt forstent heo ængum men. forþam ða friend cuman mid ðam pelan. 7 eft mid þam pelan gewitað. buton swiþe feapa. Ac þa frýnd þe hine ær for þam pelan lufiaþ. þa gewitaþ eft mid þam pelan. 7 feorfaþ ðonne to feondum. buton þa feapan þe hine ær for lufum 7 for treorum lufedon þa hine woldon ðeah lufien þeah he earm wære. þa him wunaþ. Ðwelc is wýra wol oððe ængum men mare daru þonne he hæbbe on his geferrædenne and on his neperfe feond on fneonder anlicnere :

§. III. Ða¹ se Wýrdm his swell aneht hæfde. þaongan he eft ringan 7 þur cwæþ. Ðe þe wille fullice anweald agan. he sceal tilian ærfe 7 he hæbbe anweald his agenes modes. 7 ne se to ungerýrenlice underþeod his unþearum. 7 ado of his Mode ungerýrenlice ýmbhogan. forlæte þa geofunga his eorwra. Ðeah he nu wicrige ofer eallne middan gearo. from earþearodum oð werc-earodne. from Indeum. 7 is se swefst ende

¹ Boet. lib. iii. metrum 5.

availed them; but they were obliged to lose life. For he who does not take timely care for himself, will at length be destitute. How does power and wealth now please thee, now thou hast heard that a man neither can have it without fear, nor can part with it though he wish? What did the crowd of friends avail the favourites of those kings, or what avails it any man? For friends come with wealth, and again with wealth go away, except very few. But the friends who before, for wealth, love any one, go away afterwards with the wealth, and then turn to enemies. But the few who before loved him for affection and for fidelity, these would nevertheless love him though he were poor. These remain to him. What is a worse plague or greater hurt to any man, than that he have, in his society and in his presence, an enemy in the likeness of a friend?

§. III. When Wisdom had made this speech, he began again to sing, and thus said: Whosoever desires fully to possess power, ought to labour first that he have power over his own mind, and be not indecently subject to his vices. Also let him put away from his mind unbecoming solitudes, *and* desist from complaints of his misfortunes. Though he reign over all the middle-earth, from eastward to westward, from India which is the south-east end of this middle-earth, to the island which we call Thule, which is

þiſſer midðaneardes. oþ þæt iland þe ƿe hatað
Thyle. þæt iſ on þam norþreƿe enðe ðiſſer
midðaneardes. þær ne biþ naþer ne on ſumena
niht. ne on ƿintre dæg. þeah he nu þæs ealles
ƿealde. næfþ he no þe mapan anƿeald. ƿiſ he
hiſ ingeþanceſ anƿeald næfþ. and ƿiſ he hine ne
ƿapenaþ ƿiþ þa unþeapas þe ƿe ær ymbſƿæcon :

CAPUT XXX.

§. I.



⁊ ƿe ƿiſdom þa þas ſitte aſungen
hæfðe. þa ongan he eft ſecgan ſpell
⁊ cƿæþ. Iſ þ̅ ungerinenlic ƿuldon
ðiſſe ƿorulde ⁊ ſƿiþe leaſ. be þam
ƿæs ƿeo ſingende ſum ſceop. Ða he ƿorſſeah
þiſ andƿearde hiſ. he cƿæþ. Eala ƿuldon þiſſe
ƿorulde. ea. ƿorþri ðe hatan ðyſige men mid
leaſne ſtemne ƿuldon. nu þu nane eart. ƿorþam
þe ma manna hæfþ micelne ƿiſ. ⁊ micelne ƿuldon.
⁊ micelne ƿeorþſcipe. ƿor ðyſiger ƿolceſ ƿenan.
þonne he hæbbe ƿor hiſ ƿepnhtum. Ac ƿerege
me nu hƿæt ungerinenlicne ſie þonne þ̅. oððe
ƿorþri [hi ne] maƿan heora ma ſceamigan ðonne
ƿagnian. Ðonne hi ƿeheaþ þ̅ him man on liþ. Ðeah mon nu hƿone ƿoðra mid nihte heſige. ne
ſceal he na ðe naþon to ungemetlice ƿagnian þæs
ƿolceſ ƿorða. Ac þæs he ſceal ƿagnian. þ̅ hi him

⁊ Boet. lib. iii. proſa 6.

at the north-west end of this middle-earth, where there is neither night in summer nor day in winter ; though he rule even all this, he has not the more power, if he has not power over his mind, and if he does not guard himself against the vices which we have before spoken about.

CHAPTER XXX.

§. I.

WHEN Wisdom had sung this song, he began again to make a speech, and said : Worthless and very false is the glory of this world ! Concerning this a certain poet formerly sung. When he contemned this present life, he said : O, glory of this world ! wherefore do erring men call thee, with false voice, glory, when thou art none ! —For man more frequently has great renown, and great glory, and great honour, through the opinion of the unwise people, than he has through his deserts. But tell me now, what is more unmeet than this ; or why men may not rather be ashamed of themselves than rejoice, when they hear that any one belies them. Though men even rightly praise any one of the good, he ought not the sooner to rejoice immoderately at the people's words. But at this he ought to rejoice, that they speak truth of him. Though he rejoice at this, that they spread his name, it is not the sooner

roð on reczgaþ. ðeah he nu þær fægriȝe ꝥ hi
 hiȝ naman bƿædan. ne biþ he no þe ƿaþon ƿƿa
 bƿað ƿƿa he teohgaþ. ƿoþæm hi hine ne maȝon
 tohƿædan ȝeond ealle eoþan. þeah hi on ȝumum
 lande mæȝen. ƿoþæm þeah he ȝeo anum ȝehereð.
 ðonne biþ he oþrum unhereð. þeah he on ðam
 lande ȝeo mære. ðonne biþ he on oþrum un-
 mære. ƿoþæm iȝ ðær ƿolceȝ hliȝa ælcum men
 ƿon nauht to habbenne. ƿoþæm [hit] to
 ælcum men ne cȝmþ be hiȝ ȝeȝȝhtum. ne
 hupu nanum ealne ȝeȝ ne ȝuniaþ. Ġeþenc nu
 æreȝt be ðam ȝebȝrdum. ȝiȝ hƿa þær ȝilrþ. hu
 iðel ȝ hu unnȝt ȝe ȝilr biþ. ƿoþæm ðe ælc mon
 ƿat ꝥ ealle men oȝ anum ƿæðer comon ȝ oȝ anȝe
 meder. Oððe eȝt be ðær ƿolceȝ hliȝan ȝ be
 heoȝa heȝiȝe. ic nat hƿæt ƿe ðær [fægriȝaþ.]
 ðeah ða nu ƿonemære ȝeon. ðe ƿolciȝce men
 heȝiȝað. ðeah beoþ þa ƿonemærran ȝ rihtlicran
 to heȝiȝenne. þa ðe beoþ mið cƿæȝtum ȝeȝȝȝode.
 ƿoþæm ðe nan mon ne biþ mið rihte ƿon oþneȝ
 ȝode. ne ƿon hiȝ cƿæȝtum no ðȝ mærra ne no
 ðȝ ȝehereðra ȝiȝ he hine ȝelf nærþ. Ðƿæþer
 ðu nu beo aȝȝ fægerrra ƿon oþneȝ manneȝ
 fægere. biþ men ƿul lȝtle þȝ bet þeah he ȝodne
 ƿæðer hæbbe. ȝiȝ he ȝelf to nauhte ne mæȝ.
 ƿoþæm ic lære ꝥ ðu fægriȝe oþerrra manna
 ȝodeȝ ȝ heoȝa æþelo to þon ȝriþe ꝥ ðu ne
 tilȝe ðe ȝelfum aȝneȝ. ƿoþæm ðe ælceȝ monneȝ
 ȝod ȝ hiȝ æþelo bioþ ma on ðam Mode. ðonne
 on þam ƿlæȝce. Ðæt an ic ƿat þeah ȝodeȝ on
 þam æþelo. ꝥ manȝne mon ȝceamaþ ꝥ he ƿeoþþe

so extensively spread as he persuades himself; for they cannot spread it over all the earth, though they may in some land; for though it be to one known, yet is it to another unknown. Though he in this land be celebrated, yet is he in another not celebrated. Therefore is the people's favour to be held by every man for nothing; since it comes not to every man according to his deserts, nor indeed remains always to any one. Consider, first, concerning noble birth. If any one boast of it, how vain and how useless is the boast; for every one knows that all men come from one father and from one mother. Or, again, concerning the people's favour, and concerning their applause. I know not why we rejoice at it. Though they whom the vulgar applaud, be illustrious, yet are they more illustrious and more rightly to be applauded who are dignified by virtues. For no man is really the greater or the more praiseworthy for the excellence of another, or for his virtues, if he himself has it not. Art thou ever the fairer for another man's fairness? A man is full little the better though he have a good father, if he himself is incapable of any thing. Therefore I advise that thou rejoice in other men's good and their nobility; *but* so far only, that thou ascribe it not to thyself as thy own. Because every man's good, and his nobility, is more in the mind than in the flesh. This only, indeed, I know of good in nobility; that it shames many a man if he is worse than his ancestors were, and

pyrpa ðonne hīr elðran wæron. ⁊ forþæm hīzaf
eallon mægne ꝥ he wolde þara betwena sumes
ðeares ⁊ hīr cneawtas gefon :

§. II. Ða' ge wifdom ða ðis spell ariht
hæfde. Ða ongan he singan ymbe ꝥ ilce ⁊ cweþ.
Hwæt ealle men hæfdon gelicne fruman. forþam
hi ealle coman of anum fæder ⁊ of anre meder.
ealle hi beoþ 7it gelice acennede. nis ꝥ nan
pundor. forþam ðe an God is fæder eallra
gefeawtas. forþam he hi ealle gefeow ⁊ ealra
pelt. Se relf þære runnan leoht. ⁊ ðam monan.
⁊ ealle tungla getet. He gefeow men on eorþan.
geƷaderode ða fawla ⁊ ðone lichoman mid hīr
þam anwealde. ⁊ ealle menn gefeow emn æfele
on ðære fruman gefcynðe. Hwi ofermodige ge
ðonne ofer oþre men for eorrum gefcymdum
buton anweorce. nu ge nanne ne magon metan
unæfelne. ac ealle sint emn æfele. 7is ge willað
þone fruman gefeawt gefencan. ⁊ ðone fceppend.
⁊ fipþan [eower] ælcere acennednere. Ac þa riht
æfele bið on þam Mode. næs on þam flæsce.
fpa fpa we ær fædon. Ac ælc mon ðe allunga
underfeoded bið unfeorum. forlæt hīr fceppend.
⁊ hīr fruman gefeawt. ⁊ hīr æfele. ⁊ ðonan pyrþ
anæfelad of ꝥ he pyrþ unæfele :

he therefore endeavours with all his power to imitate the manners of some one of the best, and his virtues.

§. II. When Wisdom had finished this speech, he began to sing concerning the same, and said: Truly all men had like beginning, for they all came from one father and from one mother; they are all moreover born alike. That is no wonder, because one God is father of all creatures; for he made them all and governs *them* all. He gives light to the sun, and to the moon, and places all the stars. He has created men on the earth, joined together the soul and the body by his power, and made all men equally noble in their original nature. Why do ye, then, without cause, lift yourselves up above other men, on account of your birth? when ye can find none unnoble, but all are equally noble, if ye are willing to remember the creation, and the Creator, and moreover the birth of every one of you. But true nobility is in the mind, not in the flesh, as we have before said. But every man, who is altogether subject to vices, forsakes his Maker, and his first origin, and his nobility, and thence becomes degraded till he is unnoble.

CAPUT XXXI.

§. I.



Dæ ðe ƿiðdom ða ðis leoþ aſungen
 hæfðe. þa ongan he eft ſecgan ſpell.
 7 þuſ cƿæþ. Ðræt godeſ magan ƿe
 ſecgan on þa flærclican unþeapſ.
 ƿorþam ſƿa hƿa ſƿa hi ƿorlætan ƿile. he ſceal
 geþolian miccle neapaneſſe 7 manige gearƿoþu.
 ƿorþam ſeo oſenſƿyll ſimle ſet unþeapſ. 7 ða
 unþeapſ habbaþ oſenþeapſe hneopſunga. 7 ſeo
 hneopſung ne beoþ na butan ſoroge 7 buton neap-
 oneſſe. Eala eap hu manega adla. 7 hu micel ſar.
 7 hu micle ƿæccan. 7 hu micle unrotneſſe ſe hæfþ.
 ðe þone ƿonpillan hæfþ on ðiſſe ƿoruld. 7 hu
 micle ma ƿenſt ðu þ̅ hi ſcýlon habban æfter þiſſe
 ƿorulde edlean heora geeapnunga. ſƿa ſƿa ƿiſ acenþ
 beapn 7 þƿopaþ micel earƿoþu. æfter þam ðe heo
 ær micelne luſt þuſh teah. ƿor þý ic nat hræt
 þa ƿoruld luſtaſ mýregeſ brengaþ heora luſi-
 gendum. Eriſ nu hƿa cƿiþ þ̅ ſe ſeo geſæliz. ſe
 ðe hiſ ƿoruld luſtum eallum ſulgaþ. hƿi nýle
 he cƿeþan eac þ̅ ða nýtenu ſeon geſælize. ƿorþam
 ðe heora ƿilla to nanum oþrum þingum mý adenod.
 buton to gifeſneſſe 7 to ƿrænneſſe. Ðriþe ge-
 ƿunſum hit biþ þ̅ mon ƿiſ hæbbe 7 beapn. Ac
 þeah manige beapn beoþ geſtſýned to heora

CHAPTER XXXI.

§. I.

WHEN Wisdom had sung this lay, he began again to make a speech, and thus said: What good can we say of the sensual vices? For whosoever will yield to them, shall suffer great anguish and many troubles. For intemperance always nourishes vices, and vices have great need of repentance, and repentance is not without sorrow and without anguish. Alas! how many diseases, and how great pain, and how great watching, and how great sadness, has he who possesses wicked lust, in this world! And how much more thinkest thou they shall have, after this world, retribution of their deserts? even as a woman brings forth a child, and suffers much trouble, after she formerly has fulfilled great lust. Therefore I know not what joy the worldly lusts bring to their followers. If any one say that he who fulfils all his worldly lusts is happy, wherefore will he not also say that the cattle are happy? for their desire is extended to no other things, but to gluttony and to lust. Very pleasant it is, that a man have wife and children. But nevertheless many children are begotten for their parents' destruction. For many a woman dies by reason of her child, before she can bring

elðrena forþýrðe. forþam þe manig wif ſpelt
 for hire bearne ær heo hit forþbringan mæge.
 ⁊ þe leornodon eac ꝥ hwilum gebýrðe riþe un-
 gepunelic ⁊ ungecýndelic ýfel. ꝥ ða bearn ge-
 treowodon betpuh him ⁊ rirowodon ýmbe ðone
 fæder. ge furiþon. ꝥ wýrre wæs. þe geheowdon
 geo geara on ealðum ſpellum. ꝥ ſum ſunu ofſloge
 his fæder. ic nat humeta. buton þe witon ꝥ
 hit unmennýclíc ðæd wæs. Hwæt ælc mon mæg
 witan hu herig forig men beoþ ſeo gemen his
 bearna. ne ðearf ic ðe ðeah ꝥ ſecgan. forþam
 ðu hit hærfc aſandad be þe ſelfum. Be þære
 hæfegan gemenne bearna. cwæþ min mægýrter
 Eurýrðer. ꝥ hwilum gebýrðe ðam hearðwælegum.
 ꝥ him wære betere þæt he bearn nærðe ðonne
 he hæfðe :.

§. II. Ða^a ſe Wýrðom ða wif ſpell aſeht
 hæfðe. ða ongan he eft gýddian. ⁊ þur ſing-
 ende cwæþ. Hwæt ſe ýwela wílla unrihtwæmeder
 gednefð fulneah ælcer libbender monner Mod.
 Ðra ſwa ſeo beo ſceal loſian. þonne heo hwæt
 ýrringa ſtingþ. ſwa ſceal ælce ſapl forweorðan
 æfter ðam unrihtwæmede. buton ſe mon hweorfe
 to gode :.

it forth. And we have also learned, that formerly a most extraordinary and unnatural crime was committed, *namely*, that the children conspired together, and lay in wait for the father. And moreover, what was worse, we have heard, long ago in ancient histories, that a certain son slew his father. I know not in what manner, but we know that it was an inhuman deed. Besides, every one may know, how heavy trouble to a man is the care of his children. I need not, however, say that to thee, for thou hast experienced it of thyself. Concerning the heavy care of children, said my master Euripides, who sometime suffered from that unhappiness; that it were better for him that he had not children, than that he had.

§. II. When Wisdom had ended this speech, he began again to sing, and thus singing said: Alas! the evil desire of unlawful lust disquiets the mind of almost every living man. As the bee shall perish, when she stings any thing angrily, so shall every soul perish after unlawful lust, unless the man turn to good.

CAPUT XXXII.

§. I.



DA° se ƿiſdom ða þiſ leoþ aſungen
 hæfde. þa ongan he eft ſpelligan
 7 ðuſ cƿæþ. Forþam niſ nan tƿeo
 ꝥ þæſ andƿearða pela amersþ 7 læt
 ða men ðe beoþ atrihte to þam ſoþum geſælþum.
 7 he nænne ne mæg gebriſgan þær he him gehet.
 ꝥ iſ æt ðam hehrtan gode. Ac ic ðe mæg mid
 feaum ƿorðum geſecgan hu manegra yſela ða
 pelan ſint geſýlde. Ðræt þu ðonne mæne mid
 þære gitrunge þæſ feor. nu þu hit na hu eller
 begitan ne miht. buton þu hit forſtele. oððe ge-
 nearige. oððe abeþecige. 7 þær þær hit ðe pexþ
 þonne panaf hit oþrum. Ðu poldeſt nu beon for-
 mære on ƿeoþſcipe. ac gif þu ꝥ habban ƿilt. þonne
 ſcealt þu oleccan ſƿiþe earmlice and ſƿiþe ead-
 modlice þam þe þe to þam geſultumian mæge. Gif
 þu ðe ƿilt don manegra beteran 7 ƿeoþþan.
 ðonne ſcealt þu ðe lætan aneſ ƿýſſan. Ðu ne iſ
 ꝥ ðonne ſum dæl ermba. þæt mon ſƿa ƿæpelice
 ſcýle culpian to ðam þe him gíſan ſcýle. An-
 pealder þu ƿilnaſt. ac ðu hine næfne onſorigne
 ne begitſt. for ælþeodegum. 7 get ma for
 ðinum azenum monnum 7 magum. Gilpeſ þu
 gírneſt. ac þu hine ne miht habban onſorigne.

CHAPTER XXXII.

§. I.

WHEN Wisdom had sung this lay, he began again to speak, and said thus: Therefore there is no doubt, that this present wealth obstructs and hinders those men who are intent upon the true felicities; and it can conduct no one where it promised him, that is, to the highest good. But I can in a few words declare to thee with how many evils these acquisitions are filled. What meanest thou, then, by covetousness of money? When thou no how else canst acquire it, unless thou steal it, or take *it* by force, or find *it* hid; and wheresoever it encreases to thee, it decreases to others. Thou wouldest, then, be illustrious in dignity? But if thou wilt have this, then must thou very meanly and very humbly flatter him who is able to help thee thereto. If thou wilt make thyself greater and more honourable than many, then must thou suffer thyself to be inferiour to one. Is not this, then, somewhat of misery, that a man must so anxiously cringe to him who has the power of bestowing *any thing* upon him? Of power thou art desirous? But thou never obtainest it without danger, by reason of foreigners, and still more by reason of thy own men and kindred. Of glory thou art desirous? But thou

forþam ðu ſcealt habban ſimle hpæt hpez piþer-
 pearðer ⁊ ungeteſer. Ðu poldeſt nu brucan
 ungemetlice prænneſſe. ac ðe willaþ ðonne
 forſeon Godes þeopas. forþam þe þin perize
 flærc haſaþ þin anpealð. na læſ þu hiſ. Ðu mæg
 mon earmlicoſ geþæron. þonne mon hine under-
 þeode hiſ perizegan flærce. ⁊ nelle hiſ geſceadwigan
 ſaule. Ðwæþer ge nu ſeon maran on eopnum
 lichoman ðonne elpend. oððe ſcpenznan ðonne
 leo oððe ſearp. oððe ſwiſtnan þonne tiznig
 ꝥ deop. ⁊ ðeah þu wære eallra monna ſægnoſt
 on plite. and þonne poldeſt geornlice æfter
 Wiðdome ſwiſnigan. oþæt þu fullice riht ongeate.
 ðonne mihteſt þu ſceotole onziton ꝥ ealle ða
 mægno ⁊ þa cwearas. ðe we ær ymbe ſpæ-
 con. ne ſint to wiſmetanne wiþ ðære ſaple
 cweara ænne. Ðwæt nu Wiðdom iſ an anlepe
 cweart þære ſaple. ⁊ ðeah we witon ealle ꝥ he
 ſie betera þonne ealle ða oþre cwearas. ðe we
 ær ymbe ſpæcon :

§. II. Behealdaþ^p nu ða wiðgileſſe. ⁊ þa
 ſæſtneſſe. ⁊ ða hwæðſeſneſſe þiſſes heofenes.
 ðonne magan ge onziton ꝥ he iſ ealles nauht wiþ
 hiſ ſceoppend to metenne ⁊ wiþ hiſ wealdend. Ac
 hwil ne læte ge eop þonne aþneotan. ꝥ ge ne
 wundrian ⁊ ne herizen ꝥ te unnýtteſe iſ. ꝥ iſ
 þes eoplica pela. ſwa ſwa we heofon iſ betera

^p Boet. lib. iii. proſa 8.—*Respicite cœli ſpatium, &c.*

canst not have it without care; for thou shalt have always something adverse and inconvenient. Thou wouldest, then, enjoy immoderate lust? But then thou art desirous to despise God's servants, inasmuch as thy vile flesh has the mastery of thee, not thou of it. How can any man conduct himself worse than *when* he subjects himself to his vile flesh, and will not to his rational soul? If, then, ye were greater in your body than the elephant, or stronger than the lion or the bull, or swifter than the tiger, that wild beast; and if thou wert of all men the fairest in beauty, and then wouldest studiously seek after wisdom, until thou couldest perfectly understand *it*; then mightest thou clearly perceive that all the powers and the faculties which we have before spoken about, are not to be compared with any one of the faculties of the soul. Indeed wisdom is one single faculty of the soul, and yet we all know that it is better than all the other faculties, which we have before spoken about.

§. II. Behold the amplitude, and the firmness, and the swift course of this heaven. Then may ye understand that it is absolutely nothing, compared with its creator, and with its governour. Why then suffer ye *it* not to warn you, that ye should not admire and praise that which is less perfect, namely, this earthly wealth. Even as the heaven is better, and higher, and fairer than all which it includes, except men alone; so is man's body better

and healicra 7 fægerra ðonne eall hīr innung.
 buton monnum anum. 7pa iſ þær monnes lichoma
 betera 7 deorþyrþra ðonne ealle hīr æhta. Ac
 hu mīcele þincþ þe ðonne 7eo 7apl betere 7 deor-
 þyrþne ðonne 7e lichoma. Ælc 7erceaft iſ to
 arianne be hīre andeſne. 7 7ýmle 7io heh7te
 7rīþort. 7orþæm iſ 7e 7odcunda anpeald to arianne.
 7 to 7ýndrianne. 7 to 7eorþianne oſen ealle
 oþra 7erceafta. Ðe 7lite þær lichoman iſ 7rīþe
 7lionde. 7 7rīþe tede. and 7rīþe anlic eorþan
 blo7tmum. Ðeah nu hpa 7eo 7pa fæger. 7pa
 7pa Alcibiader 7e æðeling 7ær. 7iſ hpa biþ 7pa
 7cearþrene. þ he mæge hīne ðurh7eon. 7pa 7pa
 Ariſtoteley 7e uðrita 7æde þæt deor 7æne.
 þ mīhte ælc puht þurh7eon. 7e t7eopa. 7e 7ur-
 þum 7tanar. þæt deor 7e hatað lox. 7iſ ðonne
 hpa 7æne 7pa 7cearþrene þ he mīhte ðone cniht
 ðurh7eon ðe 7e ær ýmbe 7p7æcon. ðonne ne
 þuhte he him no innon 7pa fæger 7pa he utan
 þuhte. þeah ðu nu h7am fæger þince. ne biþ hit
 no þý 7aþon 7pa. ac 7eo un7erceað7rīney heopa
 eazena hī mýrþ þ hī ne ma7on on7uton þ hī þe
 7cearīaþ utan. næſ innan. Ac 7eþencaþ nu 7rīþe
 7eornlice 7 7erceað7rīlice 7meaþ h7elc þær 7læ7c-
 lican 7od 7ien. 7 ða 7e7ælþa þe 7e nu unge-
 metlice 7ilmaþ. ðonne ma7on 7e 77eotole on-
 7eotan þ þær lichoman fæger 7 hīr 77neon ða
 ma7on beon a7eorned mid þ7eopa ða7a 7eſne.
 Forþam ic þe 7ecce eall þ ic þe ær 7ehte. 7or-
 þam ic polde þe openlice 7e7eccan on ðam ende
 ðiſes capitulan. 77e ealle þar and7eapdan 7od.

and more precious than all his possessions. But how much thinkest thou, then, the soul better and more precious than the body? Every creature is to be honoured in its proportion, and always the highest chiefly. Therefore is the heavenly power to be honoured, and to be admired, and to be adored, above all other things. The beauty of the body is very fugitive and very frail, and truly like the flowers of the earth. Though any one be as fair as Alcibiades, the noble youth, was; *yet* if any one be so sharp-sighted that he can see through him (as Aristotle, the philosopher, said that wild beast was, which could see through every thing, both trees and even stones, which wild beast we call lynx :) if, then, any one were so sharp-sighted that he could see through the youth whom we have spoken about, then would he not appear to him so fair within as he outwardly seemed. Though thou seem fair to any one, it is not the sooner so; but the imperfection of their eyes hinders them, so that they cannot observe that they behold thee outwardly, not inwardly. But consider very carefully, and enquire rationally, what these bodily goods are, and these felicities, which ye now immoderately desire. Then may ye evidently perceive, that the fairness of the body, and its strength, may be taken away by three days' fever. I say to thee, all that I have before said to thee, because I would clearly prove to thee, in the conclusion of this chapter, that all these present goods cannot give to their followers that

ne magon zelæſtan heopa luſiendum ꝥ hi him
 gehataþ. ꝥ iſ ꝥ hehſte god ꝥ hi him gehataþ.
 Deah hi nu gegaderigen ealle þaſ andpearðan god.
 nabbap hi no ðe naþon fullſneimod god on þam.
 ne hi ne magon gedon heopa luſiendap ſpa pelize
 ſpa ſpa hi polðon :

§. III. Ða^a ſe ƿiſdom ða þiſ ſpell aþeht
 hæfde. þa ongan he eſt giddigen. ⁊ þuſ ſingende
 cƿæþ. Eala ƿa. hu heſiḡ ⁊ hu ſneceðlic ꝥ ðýriḡ
 iſ ðe ða earman men gedƿelaþ ⁊ alæt of þam
 ſihtan ƿege. ſe ƿeḡ iſ God. Ðƿæþeſ ge nu
 ſecan gold on tneopum. ic ƿat ðeah ꝥ ge hit þæſ
 ne ſeap. ne ſinde ge hit no. ſonþam ðe ealle
 men ƿiton ꝥ hit þæſ ne ƿeact. ðe ma þe gimmar
 ƿeaxaþ on ſingearðum. Ðƿæþeſ ge nu ſettan eoƿeſ
 nett on ða hehſtan dune. Ðonne ge ſiſcian
 ƿillaþ. ic ƿat ðeah ꝥ ge hit þæſ ne ſettaþ. Ðƿæþeſ
 ge nu eoƿeſ hundap and eoƿeſ net ut on ða ſæ
 lædon. Ðonne ge huntian ƿillaþ. ic ƿene þeah ꝥ ge
 hi ðonne ſetton up on dunum. ⁊ innon ƿuðum.
 Ðƿæt ꝥ iſ ƿundorlic þæt geornſulle men ƿiton
 ꝥ hi ſculon ſecan be ſæ ƿaſe. ⁊ be æa ofnum
 æḡþeſ ge hƿite gimmar. ge ƿeade. ⁊ ælceſ cýnneſ
 gimcýn. ⁊ hi ƿiton eac on hƿelcum ƿæteſum
 ⁊ on æḡhƿelcra ea muþum hi ſculun ſecan ſiſcaſ.
 ⁊ ealne þiſne andpearðan ƿelan hi ƿiton hƿæſ hi
 ſecan ſculun. ⁊ þone ſƿiþe unaþnotenlice ſeap.
 Ac hit iſ ſƿiþe earmlíc ðinḡ ꝥ ða ðýreḡan men

^a Boet. lib. iii. metrum 8.

which they promise them, namely, the supreme good which they promise them. Though they collect together all these present goods, they have not the sooner perfect good therein; neither can these make their lovers so wealthy as they wish.

§. III. When Wisdom had ended this speech, he began again to sing, and thus singing said: Alas! how grievous and how dangerous is the error which seduces miserable men, and leads *them* from the right way! The way is God. Do ye seek gold on trees? I know, however, that ye seek it not there, neither find ye it; for all men know that it grows not there, any more than jewels grow in vineyards. Do ye set your net on the highest hill, when ye are minded to fish? But I know that ye set it not there. Do ye carry out your hounds and your net into the sea, when ye are desirous to hunt? I think, however, that ye then place them upon hills and in woods. Truly it is wonderful, that diligent men know that they must seek on the sea-shore and on river banks both white jewels and red, and gems of every kind; and they know also in what waters and in what rivers' mouths they must seek fishes, and they know where they must seek all this present wealth, and incessantly seek it. But it is a very miserable thing, that unwise men are so destitute of all judgment, that they know not where the true felicities are hid, nor indeed have any desire

ſint ælceſ domeſ ſpa blinde. ꝥ hi nýton hpær
 ða ſoþan Ʒerælþa ſint Ʒehýððe. ne ſurþum·nane
 luſtbærneſſe nabbað hi to ſecanne. ac penaþ ꝥ
 hi mæƷon on þýſſum lænan Ʒ on ðýſum deaðlicum
 ðingum ſindan ða ſoþan Ʒerælþa. ꝥ iſ God. Ic
 nat nu hu ic mæƷe heora dýrýz eall ſpa ſpeotole
 aſeccan Ʒ ſpa ſpíþe Ʒetælan ſpa ic polde. ſoþam
 hi ſint earman Ʒ dýrýznan Ʒ unƷeræliƷnan ðonne
 ic hit aſecan mæƷe. ſelan Ʒ peopþſcipeſ hi pill-
 naþ. Ʒ ðonne hi hine habbaþ. ðonne penað hi ſpa
 unƷepitfulle þæt hi habban ða ſoþan Ʒerælþa :

CAPUT XXXIII.

§. I.



ENOL^r ic ðe hæbbe nu Ʒepeht ýmbe
 þa anlicneſſa Ʒ ýmbe ða ſceadpa þære
 ſoþan Ʒerælþe. Ac Ʒiſ þu nu ſpeo-
 tole Ʒecnapan miht ða anlicneſſa þære
 ſoþan Ʒerælþe. ðonne ſiþþan iſ þearf ꝥ ic þe hi
 ſelþe Ʒetece. Ða andſýrðe ic Ʒ cƷæþ. Nu ic
 onƷite openlice þætte ælceſ Ʒodeſ Ʒenoz niſ on
 ðýſum Ʒopulð pelan. ne æltæpe anpealð niſ on
 nanum Ʒopulð riçe. ne ſe ſoþa peopþſcipe niſ on
 ðýſſe Ʒopulðe. ne þa mæſtan mæriþa ne ſint on
 þýſſe Ʒopulð Ʒýlpe. ne ſeo hehýte bliſ niſ on
 þam flærclicum luſtum. Ða andſƷonede ſe ſýrðom
 Ʒ cƷæþ. Ðræþer þu nu fullice onƷite ſoþþi hit

to seek them; but think that they can in these transitory and in these perishable things, find the true happiness. That is God. I know not how I can their folly all so plainly declare and so greatly censure as I would, for they are more miserable, and more foolish, and more unhappy than I can recount it. Wealth and honour they desire; and when they have it, then think they (so ignorant!) that they possess the true happiness.

CHAPTER XXXIII.

§. I.

 ENOUGH I have now declared to thee concerning the resemblances and concerning the shadows of the true happiness. But if thou canst now clearly understand the resemblances of the true happiness, then, in the next place, it is necessary that I show thee itself. Then answered I, and said: Now I plainly perceive that there is not enough of every good in these worldly riches; nor is perfect power in any worldly authority; nor is true dignity in this world; nor are the greatest honours in this world's glory; nor is the highest pleasure in the sensual lusts. Then answered Wisdom, and said: Dost thou, then, fully understand why it is so? Then answered I, and said: Though I under-

þonne swa seo. Ða andswarode ic 7 cwæþ. Ðeah ic his nu hwæt hweg ongyte. ic wolde ðeah hit fulllicor 7 openlicor of ðe ongytan. Ða andsworode se Wifdom 7 cwæþ. Genog sƿeotol hit is þætte [god] is anweald 7 untodæliclic. þeah hine dýrge men on manig dælan. ðonne hi dwelgende secap þ he herte god on ða sampan geryceafta. Hwæþer þu nu wene þ se nahter manan ne ðurfe. se ðe mæcne anweald hæfþ hisse worulde. Ða andswarode ic eft 7 cwæþ. Ne secge ic no þ he nahter manan ne ðurfe. forþam ic wit þ nan nis swa welig þ he sumes eacan ne þurfe. Ða andsworode se Wifdom and cwæþ. Genog miht þu geyt. Ðeah swa anweald hæbbe. gif oþer hæfþ manan. beþearf se untrengra þæs trengran fulltumes. Ða cwæþ ic. Eall hit is swa þu geyt. Ða cwæþ se Wifdom. Ðeah mon nu anweald 7 geniht to træm þingum nemne. Ðeah hit is an. Ða cwæþ ic. Swa me dincþ. Ða he cwæþ. Wensst þu nu þ se anweald 7 þ geniht seo to forweonne. oððe eft swiþor to weorþianne ðonne oþre god. Ða cwæþ ic. Ne mæg nænne mon þæs treogan þ te anweald 7 geniht is to weorþianne. Ða cwæþ he. Uton nu. gif þe swa þince. geecan þone anweald 7 þ geniht. don þær weorþlice to. 7 gereccan þonne þa þreo to anum. Ða andsworode ic and cwæþ. Uton þæs forþam hit is soþ. Ða cwæþ he. Hwæþer þe þonne þince unweorþ 7 unweorþlic seo gegaderung ðara þreora þinga. ðonne þa þreo biþ to anum gedon. oþþe hwæþer hit ðe eft þince eallra þinga weorþlice 7 weorþlice.

stand it in some measure, I would nevertheless learn it more fully and more distinctly from thee. Then answered Wisdom, and said: It is sufficiently clear that good is single and inseparable, though unwise men divide it into many, when they erring seek the highest good in the worse creatures. But dost thou think that he who has the greatest power in this world, has need of nothing more? Then answered I again, and said: I do not say that he has need of nothing more, for I know that no one is so wealthy that he needs not some addition. Then answered Wisdom, and said: Thou sayest rightly enough. Though any one have power, if another has more, the weaker needs the aid of the stronger. Then said I: It is all as thou sayest. Then said wisdom: Though any one call power and abundance two things, it is nevertheless one. Then said I: So I think. Then he said: Thinkest thou that power and abundance is to be despised; or, again, more to be esteemed than other goods? Then said I: No man can doubt of this, that power and abundance is to be esteemed. Then said he: Let us, then, if it so seem to thee, make an addition to the power and the abundance; *let us* add dignity thereto, and then account the three as one. Then answered I, and said: Let us *do* so, for it is true. Then said he: Does the assemblage of these three things, then, seem to thee worthless and ignoble, when the three are united together? or, again, does it seem to thee, of all things the

ȝif þu ænigne mon cuþeȝt ðara þe hæfde ælceȝ
 þingȝ anpealð. ȝ ælcne peoþȝcipe hæfde. ȝpa
 foȝþ ꝥ he na maȝan ne þoȝȝte. ȝeþenc nu hu
 peoþȝlic ȝ hu foȝemæȝlic ðe polde ȝe mon þincan.
 and ðeah he nu þa þneo hæfde. ȝif he næȝe hliȝ-
 eadiȝ. ðonne ȝæȝe him ðeah ȝumeȝ peoþȝcipeȝ
 ȝana. Ða cȝæþ ic. Ne mæȝ ic þæȝ oþȝacan. Ða
 cȝæþ he. Nu ne iȝ ꝥ ðonne ȝenog ȝpeotol. ꝥ pe
 ȝculon don ða hliȝeadiȝneȝȝe to ðam þȝum. ȝ
 don þa ȝeoȝeȝ to anum. Ða cȝæþ ic. Ðæt iȝ cȝn.
 Ða cȝæþ he. Hȝæȝeȝ þu nu pene ꝥ ȝe auht bliþe
 ȝie ðe ealle þaȝ ȝeoȝeȝ hæȝþ. ȝiȝte beoþ ȝeo
 bliȝ. ȝ mæȝ don eall ꝥ ꝥ he ȝile. and nanȝeȝ
 ðingȝeȝ maȝan ne beþeaȝȝ ðonne he hæȝþ. Ða
 cȝæþ ic. Ne mæȝ ic næȝȝe ȝeþencan ȝif he ȝpelc
 ȝæȝe. ȝ ꝥ eall hæȝde. hȝonon him æniȝ un-
 ȝotneȝ cuman ȝeolde. Ða cȝæþ he. Ðȝa þeah
 iȝ to ȝeþencenne. ꝥ þa ȝiȝ þing ðe pe æȝ ȝmbe
 ȝȝæcon. þeah hi tonemde ȝeon mið ȝoȝdum. ꝥ
 hit iȝ eall an ðing. ðonne hi ȝeȝadeȝode beoþ.
 ꝥ iȝ anpealð. ȝ ȝenȝht. ȝ foȝe mæȝneȝ. ȝ peoþȝ-
 ȝcipe. ȝ bliȝ :.

§. II. Ða* ȝiȝ ðing. ðonne hi ealle ȝeȝa-
 deȝode beoð. ðonne. biþ ꝥ Ġod. foȝþam ða
 ȝiȝ ealle nan mennȝȝc man ȝullice habban ne mæȝ
 ða hȝile ðe he on þȝȝe ȝoȝulde biþ. Ac þonne
 ða ȝiȝ þing. ȝpa pe æȝ cȝædon. ealle ȝeȝadeȝode

* Boet. lib. iii. prosa 9.—Hoc igitur, quod est unum simplexque, &c.

most worthy and the most noble? If thou knewest any man who had power over every thing, and had all dignity, even so far that he needed nothing more, consider how honourable and how eminent the man would seem to thee; and yet, though he had the three, if he were not celebrated, then would there nevertheless be to him a deficiency of some good. Then said I: I cannot deny it. Then said he: Is it not, then, sufficiently evident that we should add celebrity to the three, and make the four as one. Then said I: That is proper. Then said he: Dost thou think that he is blithe, who has all these four? The fifth is pleasure, and *that any one* may do whatsoever he will, and need nothing more than he possesses? Then said I: I can never imagine, if he were such and had all this, whence any trouble should come to him. Then said he: But it must then be acknowledged that the five things which we have before spoken about, though they are separately named in words, that it is all one thing when they are collected together, namely, power, and abundance, and glory, and honour, and pleasure.

§. II. These five things, when they are all collected together, then, that is God. For all the five no human being can fully have whilst he is in this world. But when these five things, as we before said, are all collected together, then it is all one thing, and that one thing is God; and he is single *and* inseparable, though they before were, in many,

beoþ. Ðonne beoþ hit eall an ðing. ⁊ ꝥ an þing
 biþ God. ⁊ he biþ anfealb untodæled. þeah hi
 ær on manig tonemned pære. Ða andyrpode ic
 ⁊ cræþ. Ðiſer ic eom ealles geþara. Ða cræþ
 he. Ðeah nu God anfealb ſeo and untodæled.
 ſpa ſpa he iſ. ſe menniſca gedpola hine todæliþ
 on monig mid heora unnýtum forðum. Ælc
 mon tlohhaþ him ꝥ to ſeleſtum goode ðæt ꝥ he
 ſpiþort luſaþ. Ðonne luſaþ ſum þæt. ſum elles
 hpæt. ꝥ biþ þonne hiſ god ꝥ he þær ſpiþort
 luſaþ. Ðonne hi ðonne heora god on ſpa manige
 dælaſ todælaþ. Ðonne metaþ hi nauþer ne god
 ſelſne. ne þone dæl goder ðe hi ſpiþor luſiaþ.
 Ðonne hi hine ſelſne don ealne ætgaðerne. nabbap
 ðonne nauþer ne hine ealne. ne ðone dæl ðe
 hi þær of dýdon. For ði ne ſint ælc mon ꝥ he
 ſecþ. for ðý he hit on riht ne ſecþ. ge ſecaþ
 þær ge ſindan ne maġan. Ðonne ge ſecaþ eall god
 on anum gode. Ða cræþ ic. Ðæt iſ goþ. Ða
 cræþ he. Ðonne ſe mon pæbla biþ. ne pillnaþ he
 nanes anfealder. ac pillap pelan. ⁊ rihiþ ða pæble.
 Ne ſpincþ he nauht æfter ðam. hu he for-
 mæroſt ſeo. ne nan mon eac ne begit þæt he
 æfter ne ſpincþ. he ðonne ſpincþ ealle hiſ foruld
 æfter þam pelan. and forlæt manigne foruld-lyſt
 riþ þam ðe he þone pelan begite ⁊ gehealde.
 forþam þe hiſ hine lýſt ofer ealle oþre ðing.
 Liſ he hine ðonne begit. Ðonne þýncþ him ꝥ he
 næbbe genog. buton he hæbbe eac anfealb þær
 to. forþam þe him þincþ ꝥ he ne mæge ðone
 pelan buton anfealde gehealdan. Ne him eac næſne

separately named. Then answered I, and said: Of all this I am convinced. Then said he: Though God be single and inseparable, as he is, human error divides him into many, by their vain words. Every man proposes to himself for the supreme good, that which he chiefly loves. Then one loves this, and one another thing. That, then, is his good, which he chiefly loves. But when they divide their good into so many parts, then find they neither good itself, nor the part of good which they more love. When they add it all together, they then have neither all of it, nor the part which they separated therefrom. Every man finds not that which he seeks, for this reason, that he seeks it not rightly. Ye seek where ye cannot find, when ye seek all good in one good. Then said I: That is true. Then said he: When the man is poor, he is not desirous of power, but wishes for wealth and flies from poverty. He labours not for this, how he may be most illustrious; nor moreover does any one obtain what he labours not for. But he labours all his life for wealth, and foregoes many a worldly pleasure, provided he may acquire and keep wealth, because he is desirous of that above all other things. But if he obtains it, he then thinks that he has not enough, unless he have also power besides; for he thinks that he cannot keep the wealth without power. Nor moreover does there ever seem to him enough, till he has all that he desires. For wealth desires power, and power desires dignity, and dig-

ȝenoz ne þincþ ær he hæbbe eall þ̅ hine lýrt.
 forþam ðe ðone pelan lýrt anpealder. ȝ ðone
 anpealder lýrt peorþrcipe. ȝ þone peorþrcipe lýrt
 mæra. Siððan he þær pelan full biþ. þonne
 þincþ him þ̅ he hæbbe ælcne pillan. ȝif he hæbbe
 anpeald. ȝ ȝerelþ eallne ðone pelan æfter ðam
 anpealde. buton he hine mid lærran begitan mæge.
 ȝ forlæt ælcne oþerne peorþrcipe riþ ðam þe he
 mæge to þam anpealde cuman. ȝ ðonne ȝetiderþ
 oft. þonne he eall riþ anpealde ȝeræld hæfþ þ̅ þ̅
 he hæfde. þ̅ he næfþ nauþer ne ðone anpeald.
 ne eac þ̅ þæt he riþ realde. ac riþ ðonne ȝra
 earum þ̅ he næfþ riþon þa neod þearfe ane. þ̅
 ȝ riþ. ȝ pæða. pilnaþ ðeah þonne þære nead-
 þearfe. nær ðær anpealder. ȝe ȝræcon ær be
 ðam riþ ȝerelþum. þ̅ ȝ pela. ȝ anpeald. ȝ peorþ-
 rcipe. ȝ fornemærner. ȝ pilla. Nu hæbbe pe
 ȝereht be pelan. ȝ be anpealde. and þ̅ ilce pe
 mazon peccan be þam þrim þe pe unapeht habbaþ.
 þ̅ ȝ peorþrcipe. ȝ fornemærner. ȝ pilla. Ðar
 þreo þing. ȝ ða tpa. ðe pe ær nemdon. þeah
 hpa pene þ̅ he on heora anra hpýlcum mæge habban
 fulle ȝerælþa. ne býþ hit no ðý hnaþon ȝra.
 ðeah hi hiſ pilnizen. buton hi þa riþ ealle habban.
 Ða andſporode ic ȝ cræþ. Ðræt ſculon pe ðonne
 don. nu þu criþ þ̅ pe ne mazon on [ðæra] anra
 hpýlcum þ̅ hehtre ȝod habban and ða fullan ȝerælþa.
 ne pe hupu ne penaþ þ̅ upe anra hpelc ða riþ
 ealle ætȝædere begite. Ða andſporode he ȝ cræþ.
 ȝif hpa pilnaþ þ̅ he ða riþ ealle hæbbe. ðonne
 pilnaþ he þara hehtana ȝerælþa. Ac he ne mæg

nity desires glory. After he is full of wealth, it then seems to him that he may have every desire, if he have power; and *he* gives all the wealth for power, unless he is able to obtain it for less, and foregoes every other advantage, so that he may come to power. And then it often happens, that when he has given all that he had for power, he has neither the power, nor moreover that which he gave for *it*, but at length becomes so poor that he has not even mere necessities, namely, food and clothing. *He* then indeed desires necessities, not power. We before mentioned the five felicities; namely, wealth, and power, and honour, and glory, and pleasure. Now have we treated of wealth and of power; and the same we may say concerning the three which we have not treated of; namely, honour, and glory, and pleasure. These three things, and the two which we before named, though any man think that in any one soever of them he can possess full happiness; it is not the sooner so, though they hope for it, unless they have all the five. Then answered I, and said: What ought we then to do? since thou sayest that we cannot, in any one soever of these, have the highest good and full happiness; *and* we do not at all think that any one soever of us can obtain the five all together. Then answered he, and said: If any one desires that he may have all the five, then desires he the highest felicities, but he cannot fully obtain them in this world. For though

Ða fulllice begitan on þisse worulde. forþam ðeah he ealle ða sið Ʒeræla begite. Ðonne ne bið hit ðeah ꝥ hehte Ʒod. ne ða relettan Ʒeræla. forþam he ne beoð ece. Ða andƷorode ic Ʒ cræþ. Nu ic onƷite Ʒenog Ʒreotole ꝥ ða relettan Ʒeræla ne find on ðisse worulde. Ða cræþ he. Ne þearf nan man on þisse andƷearðan liƷe Ʒrýñian æfter ðam Ʒoþum Ʒerælu. ne þær penan ꝥ he heƷ mæge Ʒod Ʒenog findan. Ða cræþ ic. Soþ ðu reƷt :

§. III. Ða¹ cræþ he. Ic pene nu ꝥ ic ðe hadde Ʒenog Ʒeræd ýmbe þa leaƷan Ʒeræla. Ac ic wolde nu ꝥ ðu penderst þin ingebanc fram þam leaƷan Ʒerælu. þonne onƷitst þu Ʒriþe riþe ða Ʒoþan Ʒeræla þe ic þe ær Ʒehet ꝥ ic ðe eorpan wolde. Ða cræþ ic. Ge fupþum ða dýrge men onƷitaþ þatte fulla Ʒeræla find. ðeah he þær ne rien þær he heona penaþ. Ðu me Ʒehete nu lýtle ær ꝥ þu hi woldest me Ʒetæcan. Ac þær me ðincþ ꝥ þe beo reo Ʒoþe Ʒ reo fullfremede Ʒeræla. ðe mæƷ ælcum hiƷe folƷena rellan þurhƷunizendne pelan. Ʒ ecne anpeald. Ʒ ringalne peorþƷcipe. Ʒ ece mæriþe. Ʒ fulle Ʒenýht. Ʒe fupþum ꝥ ic cpeþe riƷ reo Ʒoþe Ʒeræla ðe an þissa riƷa mæƷ fulllice forƷifan. forþam ðe on ælcum anum hi find ealle. forþam ic reƷge þær word ðe. for þý ic wille ꝥ þu riƷe ꝥ re cride Ʒriþe fært iƷ on minum Mode. riƷa fært ꝥ hiƷ me nan man Ʒe-

¹ Boet. lib. iii. prosa 9.—Habet igitur, inquit, et formam, &c.

he should obtain the five goods, it nevertheless would not be the supreme good, nor the best happiness, because they are not eternal. Then answered I, and said: Now I perceive clearly enough, that the best felicities are not in this world. Then said he: No man needs to seek after the true felicities in this present life, or think that he can here find sufficient good. Then said I: Thou sayest truly.

§. III. Then said he: I think that I have said enough to thee about the false goods. But I am now desirous that thou shouldest turn thy attention from the false goods; then wilt thou very soon know the true goods, which I before promised thee that I would shew thee. Then said I: Even unwise men know that full goods exist, though they may not be where they suppose them. Thou promisedst me, a little while ago, that thou wouldest teach me them. But of this I am persuaded, that the true and the perfect happiness, is that which can give to all its followers permanent wealth, and everlasting power, and enduring honour, and eternal glory, and full abundance. And moreover, I say that whatsoever can fully bestow any one of these five, is the true happiness; because in every one they all are. I say these words to thee, because I am desirous that thou shouldest know that the doctrine is well fixed in my mind; so fixed, that

ðpeligan ne mæg. Ða cræþ he. Eala cniht. hpæt
 þu eart gerælig ꝥ þu hit rpa ongiten hæfirt. Ac
 ic wolde ꝥ wit rpyredon git æfter ðam þe þe
 pana iŕ. Ða cræþ ic. Hpæt iŕ ꝥ þonne. Ða cræþ
 he. Penŕt þu hpæþer ænig þiŕra andpeardana
 gooda þe mæge fellan fulle gerælþa. Ða andŕpa-
 node ic. 7 cræþ. Nat ic nan puht on þiŕ and-
 peardan liŕe þe rpelc giŕan mæge. Ða cræþ he.
 Ðaŕ andpeardan god rint anlicneŕra ðæŕ ecan
 godeŕ. næŕ full god. forþam hi ne maŕon forþ
 god 7 full god forgiŕan heona folgerum. Ða
 cræþ ic. Ic eom zenog pel geþaŕa ðæŕ þe þu
 rægirt. Ða cræþ he. Nu þu ðonne paŕt hpæt
 ða leaŕan gerælþa rint. and hpæt þa forþan gerælþa
 rint. nu ic wolde ꝥ þu leornodeŕt hu þu mihteŕt
 becuman to ðam forþum gerælþum. Ða cræþ ic.
 Hu ne gehete þu me gerýrn æŕ ꝥ þu hit woldeŕt
 me getæcan. 7 me lýŕte nu ꝥ riþe georne ge-
 heoran. Ða cræþ he. Hpæt rculon pe nu don to
 þam ꝥ pe mæŕon cumon to ðam forþum gerælþum.
 Hpæþer pe rculon biððan ðone godcundan fultum.
 ægþer ge on læŕran. ge on maŕan. rpa rpa upe
 uþrita ræde Plato. Ða cræþ ic. Ic pene ꝥ pe
 rculon biððan ðone ræðer eallra þinga. forþam
 ŕe ðe hine biððan nýle. ðonne ne gemet he hine.
 ne forþon rihtne peŕ riþ hiŕ ne aŕeðaþ. Ða
 cræþ he. Sriþe nýht ðu reŕirt. and onŕan þa
 ringan and ðuŕ cræþ.

no man can draw me aside from it. Then said he: O, *my* child, how happy art thou that thou hast so learned it! But I am desirous that we should still enquire after that which is deficient to thee. Then said I: What is that, then? Then said he: Dost thou think that any of these present goods can give thee full happiness? Then answered I, and said: I know nothing in this present life that can give such. Then said he: These present goods are images of the eternal good, not full good, because they cannot give true good and full good to their followers. Then said I: I am well enough assured of that which thou sayest. Then said he: Now thou then knowest what the false goods are, and what the true goods are, I would that thou shouldest learn how thou mayest come to the true goods. Then said I: Didst thou not formerly promise me that thou wouldest teach me it? and I am now very anxiously desirous to hear it. Then said he: What ought we then to do, in order that we may come to the true felicities? Shall we, as our philosopher Plato said, implore the divine help as well in less as in greater *things*? Then said I: I think that we ought to pray to the Father of all things; for he who is unwilling to pray to him will not find him, nor indeed does he pursue the right way towards him. Then said he: Very rightly thou sayest—and began then to sing, and thus said:

§. IV. Eala^a Drihten. hu micel 7 hu pun-
 derlic þu earþ. Ðu þe ealle þine gerceafta. ge-
 repenlice 7 eac ungerpenlice. punderlice gerceope
 7 gerceadþiſlice heona peltȳt. Ðu þe tida fram
 middaneardes fruman of ðone ende endebýrdlice
 geſetteſt. ſpa ꝥ te hu ægþer ge forð ſaraþ.
 ge eftcumaþ. þu þe ealle ða unſtillan gerceafta
 to þinum pillan aſtýnaſt. 7 Ðu ſelf ſimle ſtille
 and unapenderlic ðurhpunaſt. forþamþe nan mi-
 tigna þe niſ. ne nan þin gelica. ne þe nan neod-
 ðearf ne læwde to pýncanne ꝥ ꝥ Ðu forhteſt.
 ac mid þinum azenum pillan. 7 mid þinum azenum
 anwealde þu ealle ðing geporhteſt. Ðeah Ðu heora
 naner ne beforhte. Spiþe punderlic iſ ꝥ gecýnd
 þiner godes. forþamþe hit iſ eall an. Ðu 7 ðin
 godner. ꝥ god na uton cumen to þe. ac hit iſ
 ðin azen. ac eall ꝥ we godes habbaþ on þiſſe
 worulde. ꝥ ur iſ uton cumen. ꝥ iſ from þe.
 næfſt þu nanne andan to nanum þinge. forþamþe
 nan cneactigna iſ ðonne þu. ne nan þin gelica.
 forþam þu ealle god mid þiner anes geþeahhte
 geþohhteſt 7 geporhteſt. Ne biſnode þe nan man.
 forþam ðe nan ær þe næſ. þara þe auht oððe
 nauht forhte. Ac þu ealle þing geporhteſt ſwiþe
 gode 7 ſwiþe fægere. 7 þu ſelf eart ꝥ hehte
 god 7 ꝥ fægereſte. ſpa ſpa þu ſelf geþohhteſt.
 þu geporhteſt þiſne middan gearo. 7 hiſ ſelf
 ſpa ſpa Ðu wilt. 7 þu ſelf dæliſt eall god ſpa ſpa
 Ðu wilt. 7 ealle gerceafta þu gerceope him gelice.

^a Boet. lib. iii. metrum 9.

§. IV. O Lord, how great and how wonderful thou art! Thou, who all thy creatures, visible and also invisible, wonderfully hast created, and rationally governest them! Thou, who times, from the beginning of the middle-earth to the end, settest in order, so that they both depart and return! Thou, who all moving creatures according to thy will stirrest, and thou thyself always immoveable and unchangeable remainest! for none is mightier than thou, nor any like thee. No necessity taught thee to make that which thou hast made, but by thy own will and by thy own power thou madest all things, though thou didst need none of them. Truly wonderful is the nature of thy good, for it is all one, thou and thy goodness. Good *is* not come to thee from without, but it is thy own; but all good that we have in this world is come to us from without, that is, from thee. Thou hast no envy to any thing, because no one is more skilful than thou, nor any one like thee; for thou, by thy sole counsel, hast designed and executed all good. No man set thee an example, for no one was before thee, who any thing or nothing might make. But thou hast made all things very good and very fair, and thou thyself art the highest good and the fairest. So as thou thyself didst design, thou hast made this middle-earth, and dost govern it as thou wilt, and thou thyself dost dispense all good as thou wilt. And thou hast made all creatures like to each other, and also in some respects unlike. Though thou

7 eac on 7umum 7ingum ungelice. 7eah þu 7a
 ealle 7erceafta ane naman 7enemde. ealle þu nem-
 der7 to7ædere and hete 7opolu. 7 þeah 7one anne
 noman 7u toðælder7 on feo7er 7erceafta. an
 þæra 7 eorþe. oþer 7æter. þriðde lýt. feo7rþe
 fýr. ælcum þara 7u 7eretter7 hi7 a7ene 7un-
 der7tope. 7 þeah ælc 7 7iþ oþre 7enemned.
 7 7iþrumlice 7ebunden mid þinum bebode. 7ra
 7 heora nan oþre7 mearce ne o7ereode. 7 7e
 cýle 7eþnopode 7iþ 7a hæto. 7 7æt 7iþ 7am
 dru7um. eorþan 7ecýnd 7 7ætere7 7 cealð. 7ie
 eorþ 7 dru7e 7 cealð. 7 7æt 7æter 7æt 7 cealð.
 7ie lýt 7onne 7 7enemned 7 hio 7 æ7þer 7e
 cealð. 7e 7æt. 7e 7earm. ni7 hit nan 7under.
 7orþamþe hio 7 7erceapen on þam midle betpux
 7æne dru7an 7 þæne cealðan eorþan. 7 þam
 hatan fýre. 7 fýr 7 7remert oþer eallum þýrrum
 7opolu 7erceaftum. 7underlic 7 7 þin 7eþeaht.
 7 þu hæf7 æ7þer 7edon. 7e 7a 7erceafta 7e-
 mæ7pode betpux him. 7e eac 7emen7de. þa dru7an
 eorþan 7 7a cealðan under þam cealðan 7ætere
 7 7ætæn. 7 þæt hnerce 7 7lopende 7æter hæbbe
 7lor on þæne 7æ7tan eorðan. 7orþamþe hit ne
 mæ7 on him 7elfum 7e7tandan. Ac 7eo eorþe
 hit helt 7 be 7umum 7æle 7pil7þ. 7 7or þam 7ýpe
 heo biþ 7eleht 7 hio 7nepþ 7 bleþ and 7e7mar
 b7ingþ. 7orþam 7if 7æt 7æter hi ne 7eþpænde.
 7onne dru7ode hio 7 7urde toðri7en mid þam
 7inde 7ra 7ra du7t oððe axe. ne mihte nanpuht
 libbender 7æne eorþan b7ucan. ne þæ7 7ætere7.
 ne on nauþrum eardigan 7or cile. 7if þu hi

hast named all these creatures *separately* with one name, thou hast named them all together, and called *them* World. Nevertheless that one name thou hast divided into four elements. One of them is earth; another, water; the third, air; the fourth, fire. To every one of them thou hast set its own separate place, and yet every one is with other classed and peaceably bound by thy commandment; so that no one of them should pass another's boundary, and the cold suffer by the heat, and the wet by the dry. The nature of earth and of water, is cold; the earth is dry and cold, and the water wet and cold. But the air is distinguished as being either cold, or wet, or warm. It is no wonder; because it is created in the midst, between the dry and the cold earth and the hot fire. The fire is uppermost over all these worldly creatures. Wonderful is thy counsel, which thou hast in both respects executed; both hast bounded the creatures between themselves, and also hast intermixed *them*; the dry and the cold earth under the cold and the wet water, that the soft and flowing water may have a floor on the firm earth, because it cannot of itself stand; but the earth holds it and in some measure imbibes, and by that moistening it is lightened, so that it grows, and blossoms, and produces fruits. For if the water moistened it not, then would it wax dry, and be driven by the wind, like dust or ashes. Nor could any thing living enjoy the earth or the water, or dwell in either, for cold, if thou didst

hƿæt hƿeguninga ƿiþ ƿýn ne gemengdeſt. ƿun-
 doſlice cƿæpte þu hit hæfſt geſceapen ꝥ ꝥ ƿýn
 ne ƿonbærnþ ꝥ ƿæteſ 7 ða eoſþan. nu hit ge-
 menged iſ ƿiþ ægþeſ. ne eſt ꝥ ƿæteſ and ƿeo
 eoſþe eallunga ne adƿæſceþ ꝥ ƿýn. þæſ ƿæteſeſ
 agnu cýþ iſ on eoſþan. 7 eac on lýfte. 7 eſt
 buſan þam ƿodoſe. ac ðæſ ƿýneſ agen ƿteðe
 iſ oſeſ eallum ƿopuþ geſceaftum geſeþenlicum.
 7 þeah hit iſ gemenged ƿiþ ealle geſceafta. 7
 ðeah ne mæg nane þara geſceafta eallunga oſ-
 cuman. ƿonþamþe hit næfþ leaſe ðæſ ælmihtigan.
 ƿio eoſþe ðonne iſ heſiſgne 7 þicce þonne oþra
 geſceafta. ƿonþam hio iſ niþon ðonne æniſ
 oþru geſceaft buton þam ƿodoſe. ƿonþam ƿe
 ƿodon hine hæfþ ælce dæg utane. ðeah he hine
 naſeſ ne genealæce. on ælceſe ƿtope he iſ hine
 emn neah. ge uſan. ge neþon. ælc ðara ge-
 ſceafta. þe ƿe geſýnn æſ ýmbe ƿſnæcon. hæfþ
 hiſ agenne eaſd on ƿundron. 7 ðeah iſ ælc ƿiþ
 oþeſ gemenged. ƿonþamþe nan ðara geſceafta
 ne mæg bion buton oþeſne. ðeah hio unſeotol
 ƿe on ðæſe oþeſne. ƿpa ƿpa nu ƿæteſ 7 eoſþe
 ƿint ƿſþe eaſfoþe to geſeonne oððe to ongiſtonne
 dýggum monnum on ƿýne. 7 ƿpa þeah hi ƿint þæſ
 ƿiþ gemengde. ƿpa iſ eac þæſ ƿýn on ðam ƿtanum
 7 on þam ƿæteſe. ƿſþe eaſfoþ hape. ac hit iſ
 ðeah þara. Ðu gebunde ꝥ ƿýn mid ƿſþe una-
 bindenlicum ƿacentum. ꝥ hit ne mæg cuman
 to hiſ agenum eaſde. ꝥ iſ to þam mæſtan ƿýne
 ðe oſeſ uſ iſ. þýlæſ hit ƿonſte þa eoſþan. 7
 ealle oþe geſceafta aſſindaþ ƿon ungemetlicum

not a little mix them with fire. With wonderful skill thou hast caused it, that the fire burns not the water and the earth, when it is mixed with both; nor, again, the water and the earth entirely extinguish the fire. The water's own region is on the earth and also in the air, and again above the sky. But the fire's own place is above all visible worldly creatures: and though it is mixed with all elements, nevertheless *it* cannot altogether overcome any one of the elements, because it has not leave from the Almighty. The earth, then, is heavier and thicker than other elements, because it is lower than any other creature, except the sky; for the sky extends itself every day outwardly, *and* though it approaches it nowhere, it is in every place equally nigh to it, both above and beneath. Every one of the elements which we have before mentioned, has its own region separately, and yet is every one mixed with other; because no one of the elements can exist without another, though it be not perceptible in the other. Thus water and earth are very difficult to be seen or to be discovered by ignorant men in fire, and nevertheless they are mixed therewith. So is there also fire in stones and in water; very difficult to be seen, but it is nevertheless there. Thou hast bound the fire with very indissoluble chains, that it may not come to its own region, *that is*, to the greatest fire which is over us; lest it should forsake the earth, and all other creatures should perish by excessive cold, if it should alto-

cýle. gif hit eallunga ffrom gefite. Ðu gef-
 þoladerst eorþan fwiþe fundorlice 7 fæftlice ꝥ heo
 ne helt on nane healfe. ne on nanum eorþlic
 þinge ne ftent. ne nanpuht eorþliceſ hi ne healt.
 ꝥ hio ne fize. 7 niſ hiſe ðonne efne to feallanne
 of dune ðonne up. Ðu eac þa þniſfealdan faſla
 on gefpærum limum ftyneſt. fpa ꝥ þæne faſle
 þý læſſe ne býþ on ðam læftan finge. ðe on
 eallum þam lichoman. for ði ic cwæþ ꝥ fio faſul
 pæne þniſfeald. forþamþe uþritan fecgaþ ꝥ hio
 hæbbe ðnio gecýnd. an ðana gecýnda iſ ꝥ heo
 biþ pilnigende. ofer ꝥ hio biþ iſſende. þriðde
 þæt hio biþ gefceadwiſ. tpa ðana gecýndu habbaþ
 netenu. fpa fame fpa men. ofer ðana iſ pilnung.
 ofer iſ iſſung. ac fe mon ana hæfþ gefcead-
 wiſneſſe. nalleſ nan oðru gefceaf. forþi he
 hæfþ oferþungen ealle ða eorþlican gefceaf-
 ta mid gefeahhte 7 mid andgite. forþam feo ge-
 fceadwiſneſ feal fealdan ægþer ge ðæne pilnunga
 ge þæſ ýnneſ. forþam hio iſ fýnderlic cniæft
 ðæne faſle. Spa þu gefceope ða faule ꝥ hio
 ſceolde ealne ſeg hpeanſian on hiſe [ſelfne.] fpa
 fpa eall þeſ nodor hpeſſþ. oððe fpa fpa hpeol
 onhpeſſþ. ſmeagende ýmb hiſe ſceoppend. oððe
 ýmbe hi ſelfe. oððe ýmbe ðaſ eorþlican ge-
 fceaf. ðonne hio þonne ýmbe hiſe ſcippend
 ſmeaþ. ðonne bið hio ofer hiſe ſelfne. ac
 þonne hio ýmbe hi ſelfe ſmeað. þonne biþ hio
 on hiſe ſelfne. and under hiſe ſelfne hio
 biþ þonne. ðonne heo luſaþ þaſ eorþlican þing.
 7 ðana fundraþ. Ðræt þu Ðrihten forzeafe þam

gether depart. Thou hast established earth very wonderfully and firmly, so that it halts on no side, nor stands on any earthly thing, nor does any thing earthly hold it that it may not fall; and it is not easier for it to fall downwards than upwards. Thou also movest the threefold soul in agreeing limbs; so that there is not less of the soul in the least finger, than in all the body. I said that the soul was threefold, because philosophers say that she has three natures. One of these natures is, that she has the power of willing; the second, that she is subject to passion; the third, that she is rational. Two of these natures, beasts have, the same as men. One of them is will, the other is passion. But man alone has reason, *and* not any other creature. Therefore he has excelled all earthly creatures by thought and by understanding. For reason should govern both will and passion, because it is the peculiar faculty of the soul. So hast thou created the soul, that she should always turn upon herself, as all this sky turns, or as a wheel turns round; enquiring about her maker, or about herself, or about these earthly things. When, therefore, she enquires about her maker, then is she above herself. But when she enquires about herself, then is she in herself. And she is beneath herself, when she loves these earthly things and admires them. Thou, O Lord, hast given to souls a dwelling in the heavens, and wilt there bestow on them worthy gifts, to every one according to

ƿaplum eapð on hioƿonum. ⁊ him þær Ʒifft
 ƿeopþlice Ʒifa. ælcere be hīre Ʒeeapnunge. ⁊
 Ʒeðeƿt ꝥ he ƿcīnaþ ƿriþe beophte. ⁊ ðeah ƿriþe
 miƿtlice biƿhtu. ƿume beophton. ƿume unbýphton.
 ƿpa ƿpa ƿteorpan. ælc be hī Ʒeeapnunga. Hƿæt
 þu Drihten Ʒegæðeƿaƿt ða hioƿonlicon ƿapla ⁊
 ða eopþlican lichoman. ⁊ hi on ðifre ƿopulðe
 ƷemenƷeft. ƿpa ƿpa hi ƿnom ðe hudeƿ comon. ƿpa
 hi eac to ðe hionan ƿundiaþ. Ðu ƿýlðeƿt þaƿ
 eopþan mið miƿtlicum cýnƿenum netena. ⁊ hi
 ƿiþþan aƿeope miƿtlicum ƿæðe tƿeopa ⁊ ƿýpta.
 FonƷif nu Drihten upum Mōðum ꝥ hi moton to
 þe aƿtigan þurh ðaƿ eapƿoþu þifre ƿopulðe. ⁊ of
 þifrum biƿegum to þe cuman. ⁊ openum eaƷum
 uper Mōðeƿ ƿe moten Ʒeƿeon ðone æþelan æpelm
 ealna Ʒoda. ꝥ eapƿ Ðu. FonƷif up ðonne hale
 eagan uper Mōðeƿ. ꝥ ƿe hi þonne moton aƿæƿt-
 man on þe. ⁊ toðƿif þone miƿt ðe nu hangaþ
 beƿoran uper Mōðeƿ eaƷum. ⁊ onliht þa eagan
 mið ðinum leohte. ƿopþaim þu eapƿ ƿio biƿhtu
 þaƿ ƿoþan leohteƿ. ⁊ þu eapƿ ƿeo ƿeƿte ƿæƿt
 ƿopþæƿtƿa. and þu Ʒeðeƿt ꝥ hi þe Ʒeƿeoþ. þu
 eapƿ ealna þinga ƿƿuma ⁊ ende. Ðu biƿiƿt ealle
 þing buton Ʒeƿƿince. Ðu eapƿ æƷþeƿ Ʒe ƿeƷ. Ʒe
 labþeoƿ. Ʒe ƿio ƿtoƿ þe ƿe ƿeƷ to liƷþ. þe ealle
 men to ƿundiaþ :

its desert ; and *thou* wilt cause them to shine very bright, and yet with very varied brightness, some brighter, some less bright, even as the stars, every one according to its desert. Thou, O Lord, bringest together the heavenly souls and the earthly bodies, and unitest them in this world. As they from thee came hither, so shall they also to thee hence tend. Thou hast filled this earth with various kinds of animals, and afterwards sown it with various seed of trees and plants. Grant now, O Lord, to our minds, that they may ascend to thee, through these difficulties of this world, and from these occupations come to thee ; and that, with the open eyes of our mind, we may see the supreme fountain of all goods. That art Thou. Grant us, then, sound eyes of our mind, that we may fix them on thee ; and dispel the mist that now hangs before the eyes of our mind, and illuminate the eyes with thy light ; for thou art the brightness of the true light, and thou art the soft rest of the just, and thou wilt cause them to behold thee. Thou art of all things, the beginning, and the end. Thou supportest all things without labour. Thou art both the way, and the guide, and the place that the way leads to. All men tend to thee.

CAPUT XXXIV.

§. I.



DA^{*} se ƿiſdom þa þiſ leoþ and þiſ
 gebed aſungen hæfde. þa ongan he
 eft ſpellian and þuſ cƿæþ. Ic pene
 þæt hit ſie nu æneſt þearf. ꝥ ic
 þe geſecce hƿær ꝥ hehƿte god iſ. nu ic þe ær
 hæfde geſeht hƿæt ic ƿær. oððe hƿýlc ꝥ medeme
 god ƿær. hƿýlc ꝥ immedeme. ac aneſ þingef ic
 ðe polde æneſt acſian. Hƿeþer þu pene ꝥ æniȝ
 ðing on þiſſe ƿorulde ſƿa god ſie ꝥ hit ðe mæge
 ƿonȝian fulle geſælþa. ðý ic þe acſige þý ic
 nolde ꝥ unc beſƿice æneȝu leaſ anlicneſ ƿon ſoþa
 geſælþa. ƿon þý nan mon ne mæg oþþacan ꝥ
 ſum god ne ſie ꝥ hehƿte. ſƿa ſƿa ſum mical
 æpelm ȝ diop. ȝ iſnon manige hƿocaf ȝ riþan
 of. ƿon ðý mon cƿiþ be ſumum gode ꝥ hit ne
 ſie full god. ƿonþam him biþ hƿær hƿeȝ ƿana.
 and þeah ne biþ ealleſ butan. ƿonþam ælc þing
 ƿýrþ to nauhte ȝiſ hit nauht godeſ on him næfþ.
 be þý þu miht onȝitan ꝥ of þam mæſtan gode
 cumaþ ða læſſan god. næſ of þam læſſan þæt
 mæſte. ðe ma þe ſeo ea mæg ƿeonþan to æpelme.
 ac ſe æpelm mæg ƿeonþan to ea. and ðeah ſeo
 ea cýmð eft to þam æpelme. ſƿa cýmð ælc god
 of Lode. and eft to him. and he iſ þæt fulle

^{*} Boet. lib. iii. proſa 10.

CHAPTER XXXIV.

§. I.

WHEN Wisdom had sung this lay and this prayer, he began again to speak, and thus said: I think that it is now in the first place necessary, that I show thee where the highest good is, now I have already shown thee what it was; or which was the perfect good, *and* which the imperfect. But one thing I would first ask thee: Whether thou thinkest that any thing in this world is so good that it can give thee full happiness? For this reason I ask thee, because I am unwilling that any false resemblance should impose upon us for the true happiness. For no man can deny that some good is the highest; as it were a great and deep fountain, and from *which* many brooks and rivers flow. We therefore say concerning any good, that it is not full good, because there is in it a deficiency of something; and yet *it* is not entirely without *good*, for every thing comes to naught if it has no good in it. Hence thou mayest learn, that from the greatest good come the less goods, not from the less the greatest, any more than the river may become a fountain. But the fountain may become a river, and yet the river comes again to the fountain. So every good comes from God, and again to him, and he is the full and perfect

gōð. 7 ꝥ fullfremede. ꝥ nanef pillan pana ne biþ. Nu ðu miht fpeotole ongiƿan ꝥ ꝥ iƿ Gōð felf. Ðri ne miht þu gefencan. gif nan puht full næfe. þonne næfe nan puht pana. 7 gif nan puht pana næfe. þonne næfe nan puht full. for þý biþ æniȝ full þing. þe ſum biþ pana. 7 for þý biþ æniȝ þing pana. Ðe ſum biþ full. ælc þing biþ fullorƿ on hiȝ aȝenum earða. Ðrý ne miht þu ðonne gefencan gif on æneȝum þiȝfa eorþlice na gōða æniȝef pillan 7 æniȝef gōðef pana iƿ. Ðonne iƿ ſum gōð full ælcef pillan. 7 niȝ nanef gōðef pana. Ða andſporode ic 7 cƿæþ. Ðriþe rihtlice 7 riþe gefceadriþlice þu hæfƿt me oƿerfumen 7 gefangen. ꝥ ic ne mæg no riþcfeþan. ne fupþum onȝean ꝥ gefencan. buton ꝥ hit iƿ eall fpa fpa ðu gefƿt :

§. II. Ða' cƿæþ fe ƿiȝdom. Nu ic polde ꝥ þu þohƿert ȝeornlice oþþe ꝥ þu onȝeate hpæf ȝeo fulle ȝefælþ fie. Ðu ne fafƿt ðu nu ꝥ eall moncýn iƿ anmōðlice ȝefafa ꝥ Gōð iƿ fƿuma ealpa gōða 7 pealðend ealpa ȝefceafƿta. he iƿ ꝥ hehƿte [gōð.] ne nænne monn nu þæf ne tƿeoþ. forþam þe he nauht nýton betefe. ne fupþum nauht emn gōðef. forþam uƿ gefþ ælc ȝefceadriþnef 7 ealle men ꝥ ilce andettaþ ꝥ Gōð fie ꝥ hehƿte gōð. forþam þe hi tæcniap ꝥ eall gōð on him ȝý. forþam gif hit fpa næfe. Ðonne næfe he ꝥ ꝥ he ȝehaten iƿ.

good which is not deficient in any will. Now thou mayest clearly understand that this is God himself. Why canst thou not conceive, *that* if nothing were full, then would nothing be deficient; and if nothing were deficient, then would nothing be full? Therefore is any thing full, because some is deficient; and therefore is any thing deficient, because some is full. Every thing is most full in its proper station. Why canst thou not then conceive, *that* if in any of these earthly goods there is a deficiency of any will and of any good, then some good is full of every will, and is deficient in no good? Then answered I, and said: Very rightly and very rationally thou hast overcome and convinced me, so that I cannot contradict or even imagine *any thing* contrary to it, but that it is all even as thou sayest.

§. II. Then said Wisdom: Now I would that thou shouldest consider studiously until thou discover where the full happiness is. Dost thou not then know, that all mankind is unanimously consenting that God is the origin of all goods, and the governour of all creatures? He is the highest good; nor do any men doubt it, for they know nothing better, nor indeed any thing equally good. Therefore every argument informs us, and all men acknowledge the same, that God is the highest good; for they show that all good is in him. For if it were not so, he would not be that which he is called; or *if* any thing were more ancient or

oþþe ænig þing ær pære. oþþe æltæppne. ðonne pære þæt betere ðonne he. Ac forþam þe nan ðing næf ær þonne he. ne æltæppne ðonne he. ne deorpeorþne ðonne he. forþam he iſ fnuma. ⁊ æpelm. ⁊ hrof eallra goda. genog ſpeotoł hit iſ. þæt ꝥ fulle god ƿaſ. ærþam þe ꝥ ƿana. ꝥ iſ to geleafanne ꝥ ſe hehſta god iſ ælceſ goder fullaſt. þý læf ƿe lenz ſƿnecen ýmbe ðonne ƿe þýrſon. Ðe ilca God iſ. ſƿa ſƿa ƿe ær fædon. ꝥ hehſte god. ⁊ Ða feleſtan geſælþa. nu hit iſ openlice cuþ. ꝥ þa feleſtan geſælþa on nanum oþrum geſceaftum ne ſint. buton on Gode. Ða cƿæþ ic. Ic eom geþaſa :

§. III. Ða* cƿæþ he. Ic þe healſige ꝥ Ðu geſceadſiſlice ꝥ ongiſe ꝥ te God iſ full ælcne full-fnemedneſſe. ⁊ ælceſ goder. ⁊ ælcne geſælþe. Ða cƿæþ ic. Ic ne mæg fulllice ongiſtan. for hƿi Ðu eſt ſeƿſt ꝥ ilce ꝥ þu ær fæderſt. Ða cƿæþ he. Forþý ic hit þe ſeƿge eſt. þý ic nolde ꝥ Ðu ƿenderſt ꝥ ſe God Ðe fæder iſ ⁊ fnuma eallra geſceafta. ꝥ him ahƿonan utane come hiſ ſeo heahe godneſ. Ðe he full iſ. Ne ic eac nolde ꝥ þu ƿenderſt ꝥ te oþer pære hiſ god ⁊ hiſ geſælþ. oðer he ſelf. forþam ƿiſ þu ƿenſt ꝥ him ahƿonan utan comon Ða god Ðe he hæfþ. ðonne pære ꝥ þing betere Ðe hit him fnam come. ðonne he. ƿiſ hit ſƿa pære. Ac ꝥ iſ ſƿiþe dýſlic ⁊ ſƿiþe micel ſýnn ꝥ mon þæf ƿenan ſceole be Gode.

* Boet. lib. iii. proſa 10.—Sed quæſo, inquit, &c.

more excellent, then would that be better than he. But because nothing was more ancient than he, nor more excellent than he, nor more precious than he, therefore he is the origin, and the source, and the roof of all goods. It is sufficiently evident that the perfect good was before the imperfect. This *then* is to be acknowledged, that the highest good is most full of every good (not to speak longer about *it* than we need.)—The same God is, as we have before said, the highest good and the best happiness; since it is evidently known that the best felicities are in no other things but in God. Then said I: I am convinced *of it*.

§. III. Then said he: I beseech thee that thou wouldest rationally understand this, that God is full of all perfection, and of all good, and of all happiness. Then said I: I cannot well comprehend why thou again sayest the same which thou saidst before. Then said he: For this reason I say it to thee again, because I am unwilling that thou shouldest suppose that God, who is the father and origin of all creatures; that the supreme goodness of him, of which he is full, came to him from without. Nor moreover am I willing that thou shouldest suppose, that his good and his happiness were one *thing*, and himself another. For if thou thinkest that the good which he has, *is* come to him from without, then would that thing from which it came to him be better than he, if it so were. But it is very foolish

oððe eƿt penan ꝥ ænig þing ær him ƿære. oððe betere ðonne he. oþþe him gelic. Ac ƿe ƿceolon bion geþaƿan ꝥ ƿe Gƿoð ƿie eallra ðinga betƿt. Gif þu nu geleƿƿt ꝥ Gƿoð ƿie ƿƿa ƿƿa on monnum biþ. oððer biþ ƿe mon. ꝥ biþ ƿapl 7 lichoma. oððer biþ hiƿ goðæƿ. þa gezæðraþ [Gƿoð], 7 eƿt ætgezðne gehelt 7 gemetzaþ. gif þu ðonne geleƿƿt ꝥ hit ƿƿa ƿie on Gode. ðonne ƿcealt þu nede geleoƿon ꝥ ƿum anƿeald ƿie mapa ðonne hiƿ. þæt ðonne hiƿ ƿƿa geƿomniƿe ƿƿa he þone urne deþ. Ðƿæt ælc þing ðe toƿceaden biþ ƿrom oþrum. biþ oþer. oþer ꝥ þing. ðeah hi ætgezðene ƿien. Gif þonne hƿelc þing toƿceaden biþ ƿrom ðam hehtan gode. ðonne ne biþ ꝥ no ꝥ hehte god. ꝥ iƿ ðeah micel ƿyn to geþencenne be Gode. ꝥ ænig god ƿie buton on him. oððe ænig ƿrom him aðæled. ƿorþamþe nan ƿuht niƿ betere ðonne he. ne emn god him. Ðƿilc þing mæg beon betere þonne hiƿ ƿceoppend? Forþam ic ƿecge mid ƿihtne geƿceadƿiƿneƿƿe. ꝥ ꝥ ƿie ꝥ hehte god on hiƿ aƿenne gecyndè. ꝥ te ƿuma iƿ eallra þinga. Ða cƿæþ ic. Nu þu hæƿƿt me ƿriþe ƿihtne oƿerƿnehte. Ða cƿæþ he. Ðƿæt ic þonne ær ƿæde ꝥ ꝥ hehte god 7 ƿio hehte geƿælþ an. ƿære. Ða cƿæþ ic. Ðƿa hit iƿ. Ða cƿæþ he. Ðƿæt ƿille ƿe ðonne ƿecƿan hƿæt ꝥ ƿie elleƿ butan Gode. Ða cƿæþ ic. Ne mæg ic þær oþƿacan. ƿorþamþe ic hiƿ ƿær ær geþaƿa .:

and a very great sin, that any one should thus think of God; or moreover think that any thing was before him, or better than he, or like him. But we must necessarily be certain that God is of all things the best. If thou then believest that God is like as it is among men, *with respect to whom*, one *thing* is the man, namely, soul and body, and another is his goodness, which God joins and afterwards holds together and regulates; if thou believest that it is so with respect to God, then must thou of necessity believe that some power is greater than his, which may join together what appertains to him as he does what appertains to us. Besides whatsoever is distinct from another *thing*, is one, and the thing another, though they may be together. If therefore any thing is distinct from the highest good, then that is not the highest good. It is however great sin to imagine concerning God, that any good can be external to him, or any separated from him; because nothing is better than he, or equally good with him. What thing can be better than its creator? Therefore I say with right reason, that that is the highest good in its own nature, which is the origin of all things. Then said I: Now thou hast very rightly instructed me. Then said he: But then I before said, that the highest good and the highest happiness was one. Then said I: So it is. Then said he: What shall we then say? what else is that but God? Then said I: I cannot deny this, for I was already convinced of it.

§. IV. Ða^a cræþ he. Ðræþer ðu hit arpe-
otolon ongihton mæge. gif ic ðe sume biſne get
recge. Gif nu tpa god pæron. ðe ne mihton
æt romne bion. ⁊ pæron þeah butu gode. hu
ne pæne hit ðonne genoh ſpeotol. ꝥ hioſa næne
nauþer ꝥ oþer. for þý ne mæg þæt fulle god
bion no toðæled. hu mæg hit beon ægþer ge full.
ge pana. forþam pe cpeþaþ ꝥ ſio fulle geſælþ ⁊
god. ꝥ hi ſien an god ⁊ ꝥ ſie ꝥ hehſte. Ða ne
magon næfre peorþan toðælede. Ðu ne ſceolon
pe þonne nede bion geþaſan ꝥ ſio hehſte geſælþ
⁊ ſio heahe godcundner an ſie. Ða cræþ ic. Niſ
nan þing roþne þonne þæt. ne magon pe nanpuht
ſindan betere þonne God. Ða cræþ he. Ac ic
polde get mid ſumne biſne þe behpenſan utan ꝥ
þu ne mihtſt nænne peg ſindan oþer. ſpa ſpa
uþritena gepuna iſ. ꝥ hi pillað ſimle hpæt hpegu
niſer ⁊ ſeldcuþer eopian. ꝥ hi mægen mid ðý
apeccan ꝥ Mod þara gehenendna :

§. V. Ðu^b ne hæfdon pe ær gereht ꝥ Ða
geſælþa and ſio godcundner an pæne. ſe þe ðonne
þa geſælþa hæfþ. ðonne hæfþ he ægþer ſe þe
ðone ægþer hæfþ. Ðu ne biþ ſe ðonne full
eadig. Ðu ne paſt þu nu hpæt pe cpeþaþ ꝥ ſe
bio piſ þe ſiſdom hæfþ. ⁊ nihtpiſ ðe nihtpiſnerſe
hæfþ. ſpa pe cpeþaþ eac ꝥ ꝥ ſie [God.] þe þa
godnerſe hæfþ ⁊ Ða geſælþa. ⁊ ælc geſæliz mon

^a Boet. lib. iii, proſa 10.—*Respice, inquit, an hinc quoque, &c.*

^b Ibid.—*Nam quoniam beatitudinis adeptione, &c.*

§. IV. Then said he: Perhaps thou mayest more clearly apprehend it, if I again give thee some instance. If therefore two goods existed, which could not be together, and were nevertheless both good, would it not then be sufficiently evident that neither of them was the other? Therefore the full good cannot be divided. How can it be both full and deficient? Hence we affirm that the full happiness and good, are one good, and that is the highest. They can never be separated. Must we not then necessarily be convinced, that the highest happiness and the supreme Divinity is one? Then said I: Nothing is more true than that. We are not able to discover any thing better than God. Then said he: But I am still desirous to instruct thee by some example, so that thou mayest not find any way of escaping; as the manner of philosophers is, that they always wish to declare something new and extraordinary, that they may thereby awaken the mind of the hearers.

§. V. Have we not already proved that happiness and the Divinity was one? He then who has happiness, possesses both in possessing either. Is he not then full happy? Knowest thou not, moreover, what we say, that any one is wise, who has wisdom; and righteous, who has righteousness? So we also call that God, which has goodness and happiness; and every happy man is a God. And yet there is one God, who is the stem and foundation of all goods, and from whom come all

bīþ [ƿoð.] ⁊ þeah iſ an ƿoð. ƿe iſ ƿtemn ⁊ ƿtaðol eallra goða. ⁊ of ðæm cumaþ eall goð. ⁊ eft hi ƿundiaþ to him. ⁊ he ƿelt eallra. þeah he nu ƿie ƿe ƿruma ⁊ ƿe ƿtaþol eallra goða þe of him cumaþ. ƿpa ƿpa ealle ƿteorpan ƿeorþaþ onlihte ⁊ gebiſhte of ðære ƿunnan. ƿume þeah beorhton. ƿume unbeorhton. ƿpa eac ƿe mona. ƿpa miclum he liht ƿpa ƿio ƿunne hine geſcīþ. ðonne hio hine ealne geondſcīþ ðonne biþ he eall beorht. Ða ic þa þiſ ƿpell ongeat. þa ƿearþ ic aſælpeð. ⁊ ƿriþe aſæpeð. ⁊ cƿæþ. Iſ þiſ la ƿundorlic. ⁊ ƿinſum. ⁊ geſceadſiſlic ƿpell ꝥ þu nu ƿegſt. Ða cƿæþ he. Niſ nan ƿuht ƿynſumpe ne geſiſne ðonne ꝥ þing ꝥ þiſ ƿpell ymbe iſ. ⁊ ƿe nu ymbe ƿpnecan ƿillaþ. ƿorþam me ðincþ goð ꝥ ƿe hit gemenzen to þam ærſian. Ða cƿæþ ic. Ðæt iſ ꝥ la :

§. VI. Ða^c cƿæþ he. Ðæt þu ƿaſt ꝥ ic ðe ær ſæde ꝥ ƿio ƿoðe geſælþ ƿære goð. ⁊ of ðære ƿorþan geſælþe cumað eall ða oþre goð ðe ƿe ær ymbe ƿpnecon. ⁊ eft to. ƿpa ƿpa of ðære ƿæ cymþ ꝥ ƿæter innon þa eorþan. and þær aſerſceap. cymþ ðonne up æt ðam æpelme. ƿyþ ðonne to bſoce. ðonne to ea. ðonne andlang ea. of hit ƿyþ eft to ƿæ. Ac ic ƿolde þe nu acſian hu ðu þiſ ƿpell undeſtanden hæfdeſt. Ðæþer ðu ƿene ꝥ þa ƿiſ goð. ðe ƿe oft ær ymbe ƿpnecon. ꝥ iſ anpealð. ⁊ ƿeorþſcipe. ⁊ ƿoræmæſneſ. ⁊

^c Boet. lib. iii. proſa 10.—Cùm multa, inquit, beatitudo continere, &c.

goods, and again they tend to him, and he governs all *things*. He is assuredly the origin and the foundation of all goods which proceed from him. Thus all the stars are lighted and illuminated by the sun; some however more brightly, some less brightly. The moon also gives light in such measure as the sun shines upon him. When she shines upon him all over, then is he all bright.—When I heard this speech, I was astonished and greatly afraid, and said: This indeed is a wonderful and delightful and rational argument, which thou now usest. Then said he: Nothing is more delightful or more certain than the thing which this argument leads to, and *which* we will now mention; for it seems to me expedient that we add it to the preceding. Then said I: What is that?

§. VI. Then said he: Thou knowest that I before said to thee, that the true happiness was good; and that all the other goods which we have before spoken about, come from the true happiness, and again to *it*. Thus, from the sea the water enters into the earth, and there becomes fresh. *It* then comes up through the fountain, *and* then runs to the brook, then to the river, then along the river, till it returns to the sea. But I would now ask thee, how thou hadst understood this discourse. Whether thou thinkest that the five goods, which we have often before mentioned; namely, power, and honour, and glory, and abundance, and plea-

genýht. ⁊ bliſ. Ic wolde witon hwæþer ðu wendeſt
 ꝥ ðaſ god wæron limu þære roþan gewælpæ. ſwa
 ſwa monegu limu beoþ on anum men. ⁊ weorþaþ
 ðeah ealle to anum lichoman. oððe þu wendeſt
 ꝥ hwylc an ðara ſiſ goda worhte ða roþan gewælpæ.
 ⁊ riððan þa weoreþ good wæron hwe god. ſwa
 ſwa nu ſaſ ⁊ lichoma wýrcað anne mon. ⁊ ſe
 an mon hæfþ manige lim. ⁊ ðeah to ðam tream.
 ꝥ iſ to ðære ſaſle ⁊ to þam lichoman. belimpaþ
 ealle þaſ þaſ monnes good. ge gearlice. ge lich-
 omlice. Ðæt iſ nu þaſ lichoman god. ꝥ mon ſe
 fæger. ⁊ ſtranġ. ⁊ lang. ⁊ brad. ⁊ manegu
 oþru god to eac þam. ⁊ ne biþ hit ðeah ſe lichoma
 ſelf. forþam ðeah he ðara goda hwylc forleore.
 ðeah he biþ ꝥ he ær wæs. þonne iſ ðære ſaſle
 god wærcipe. ⁊ gemetung. ⁊ gewýlb. ⁊ nýht-
 wíſnes. ⁊ Wírdom. and manege ſpelce cweftaſ.
 ⁊ ſwa ðeah biþ oþer ſio ſaſ. oþer biþ hwe
 cweftaſ. Ða cweþ ic. Ic wolde ꝥ ðu me wedeſt
 get weotolon ýmbe ða oþre god þe to ðære
 roþan gewælpæ belimpaþ. Ða cweþ he. Ne wede
 ic þe ær ꝥ ſio gewælp god wære. Gýre. cweþ
 ic. þu ꝥ wedeſt ꝥ hio ꝥ hehte good wære.
 Ða cweð he. Eart ðu nu get gewara ꝥ te
 anweald. ⁊ weorcipe. ⁊ fornemærnes. ⁊ ge-
 nýht. ⁊ bliſ. ⁊ ſeo eadigneſ. ⁊ ꝥ hehte
 god. ꝥ ða ſien ealle an. ⁊ ꝥ an ðonne ſe
 god. Ða cweþ ic. Hu wille ic nu þaſ oþracan.
 Ða cweþ he. Hwæþer ðincþ þe ðonne ꝥ þa
 ðing ſien. þe þara roþena gewælpæ limu. ðe
 ſio gewælp ſelf. Ða cweþ ic. Ic wæt nu hwæt

sure; I would know whether thou thoughtest that these goods were members of the true happiness, as there are many members of one man, and yet all belong to one body; or whether thou thoughtest that any one of the five goods constituted the true happiness, and then the four *other* goods were its good, as soul and body constitute one man, and the one man has many members, and nevertheless to these two, namely, to the soul and to the body, belong all these goods of the man, both ghostly and bodily. This then is the good of the body, that a man be fair, and strong, and long, and broad, and many other goods in addition to these, and yet it is not the body itself, because if that loses any of these goods, it is nevertheless what it before was. Then the good of the soul is prudence, and temperance, and patience, and justice, and wisdom, and many like virtues; and nevertheless the soul is one *thing*, and its virtues are another. Then said I: I wish thou wouldest speak to me more plainly about the other goods which appertain to the true happiness. Then said he: Have I not already said to thee that the happiness was good? Yes, said I, thou saidst that it was the supreme good. Then said he: Art thou now convinced that power, and honour, and glory, and abundance, and pleasure, and felicity, and the supreme good, that these are all one, and that one is good. Then said I: How shall I deny this? Then said he: Which dost thou then consider these things to be; members of the true felicities, or the

þu poldeſt ƿitan. ac me lȳrte bet ꝥ þu me
 ƿædeſt ƿume hƿile ȳmbe ꝥ. Ðonne Ðu me ac-
 ƿodeſt. Ða cƿæþ he. Ðu ne miht Ðu geþencan.
 ȝif Ða ȝod ƿæron þæne ƿoþan ȝeſælþe limu.
 Ðonne ƿæron hi hƿæt hƿegu todæled. ƿƿa ƿƿa
 monneſ lichoman limu biþ hƿæt hƿegu todæled.
 ac þæna lima ȝecȳnd iſ ꝥ hie ȝeƿȳncað ænne
 lichoman. ȝ Ðeah ne biþ eallunga ȝelice. Ða
 cƿæþ ic. Ne Ðearfþ þu mare ƿƿincan ȳmbe ꝥ.
 ȝenog ƿƿeotole Ðu hæfſt me ȝeſæd. ꝥ þa ȝod
 ne ƿint nan ƿuht todæled ƿƿom Ðæne ƿoþan ȝe-
 ſælþe. Ða cƿæþ he. Genog ƿihte Ðu hit on-
 ȝiſt. nu þu onȝiſt ꝥ þa ȝod ealle ƿint ꝥ
 ilce ꝥ ȝeſælþ iſ. ȝ ƿio ȝeſælþ iſ ꝥ hehſte
 ȝod. ȝ ꝥ hehſte ȝod iſ God. ȝ ƿe God iſ ƿimle
 on anum untodæled. Ða cƿæþ ic. Niſ þæſ nan
 tƿeo. Ac ic polde nu ꝥ Ðu me ƿædeſt hƿæt
 hƿegu uncuþeſ :

§. VII. Ða⁴ cƿæþ he. Ðæt iſ nu ƿƿeotol. ꝥ
 te eall þa ȝod. Ðe ƿe ær ȳmbe ƿƿnæcon. belimpaþ
 to Ðam hehſtan ȝode. ȝ þȳ men ƿecaþ ȝod ȝenog.
 Ðe he ƿenaþ ꝥ ꝥ ƿie ꝥ hehſte ȝod. þȳ hi ƿecaþ
 anpealð. ȝ eac oþru ȝod. Ðe ƿe ær ȳmbe ƿƿnæcon.
 Ðȳ hi ƿenaþ ꝥ hit ƿie ꝥ hehſte ȝod. be þȳ Ðu
 miht ƿitan ꝥ ꝥ hehſte ȝod iſ hƿoſ eallra þara
 oþra ȝoda þe men ƿilnaþ. ȝ hi lȳrt. ƿoþam Ðe

⁴ Boet. lib. iii. prosa 10.—Hujus rei discretionem sic accipe, &c.

happiness itself? Then said I: I now perceive what thou wouldest know. But I rather wish that thou wouldest inform me somehow concerning it, than *that* thou shouldest enquire of me. Then said he: Canst thou not imagine, *that* if the goods were members of the true happiness, they would then be in some degree separated, as the members of man's body are in some degree separated. But the nature of the members is, that they constitute one body, and yet are not altogether alike. Then said I: Thou needest not labour more about that. Thou hast clearly enough proved to me, that the goods are not separated from the true happiness. Then said he: Very rightly thou understandest it, now thou understandest that the goods are all the same that happiness is; and happiness is the highest good; and the highest good is God; and God is ever one *and* inseparable. Then said I: There is no doubt of this. But I wish that thou wouldest now inform me of something less known *to me*.

§. VII. Then said he: It is evident that all the goods which we have before mentioned, appertain to the highest good; and therefore men seek sufficient good, when they consider that *which they seek* the highest good. They therefore seek power, and also the other goods which we have before mentioned, because they think that it is the highest good. Hence thou mayest know that the highest good is the roof of all the other goods which men desire and list. For no man lists any

nanne mon ne lýrt naner ðinger buton goodeſ.
 oððe hpær hpegu ðær þe goode gelic biþ. ma-
 niger þinger hi pilniaþ ðe full god ne biþ. ac hit
 hærfþ ðeah hpæt hpegu geliceſ goode. forþam pe
 cpeþaþ ꝥ ꝥ hehýte god ƿie ðe hehýta hƿof eallra
 goda. 7 ƿeo hioþ ðe eall god on hƿearfaþ. 7 eac
 ꝥ þing ðe mon eall god ƿone deþ. for þam ðinge
 men lýrt ælceſ ðara goda ðe hi lýrt. ꝥ ðu miht
 ƿriþe ƿeotole ongiƿan be þam. ðe nanne mon ne
 lýrt þær þinger þe hine lýrt. ne þær þe he deþ.
 ac þær þe he mid þam earnaþ. forþamþe he ƿenþ.
 giſ he ðonne luſt begite. 7 ꝥ þurhtio. ꝥ he ðonne
 getihhod hærfþ. ꝥ he þonne hæbbe fulle geſælþa.
 Hu ne ƿarþ ðu ꝥ nan mon for þý ne ƿit. ðe hine
 ƿiðan lýrte. ac ƿit for þý þe he mid þære ƿade
 earnaþ ƿume earnunga. Sume mid þære ƿade ear-
 niaþ ꝥ hie ƿien ðý halpan. Sume earniaþ ꝥ hie
 ƿien þý caſpan. Sume ꝥ hi ƿoldon cuman to
 ƿumeþe þara ƿtopa ðe hi ðonne to fundiaþ. Hu
 ne iſ þe nu zenoh ƿeotol ꝥ men nane puht
 ƿriðor ne luſiaþ. ðonne hę doþ ꝥ hehýte god.
 forþamþe ælc puht ðær ðe hi pilniaþ oððe doþ.
 hi doþ for þý. ðe hi ƿoldon habban ꝥ hehýte good
 on þæm. ac he ðeliaþ ƿume on þam ðe hi ƿenaþ
 ꝥ hie mægen habban full god 7 fulle geſælþa on
 ðiſum andƿearðum godum. Ac ða fullan geſælþa
 7 ꝥ hehýte god iſ God ſelf. ƿpa ƿpa pe oft ær
 ƿædon. Ða cƿæþ ic. Ne mæg ic no geþencan hu
 ic þær ofƿacan mæge. Ða cƿæþ he. Uton lætan
 þonne bion þær ƿƿræce. 7 bion unc þær ofſonge.
 nu ðu ƿpa fullice ongiƿen hærfþ ꝥ God ſimle biþ

thing except good, or something of that which resembles good. They are desirous of many a thing which is not full good, but it has nevertheless something of resemblance to good. Therefore we say, that the supreme good is the highest roof of all goods, and the hinge on which all good turns, and also the cause on account of which man does all good. For this cause, men list every one of the goods which they list. This thou mayest very plainly perceive hereby, *namely*, that no man lists the thing which he desires, or that which he does, but that which he thereby earns. For he thinks that if he obtain *his* desire, and accomplish that which he then has resolved on, he shall have full happiness. Dost thou not know, that no man rides because he lists to ride, but rides because he by riding earns some earning? Some by their riding earn that they may be the healthier; some earn that they may be the more active; some, that they may come to one of the places which they are then hastening to. Is it not then sufficiently clear to thee, that men love nothing more earnestly than they do the highest good; because every thing which they desire or do, they do for this reason, that they would have the highest good thereby? But some of them err, in thinking that they can have full good and full happiness in these present goods. But the full happiness and the supreme good is God himself, as we have often before said. Then said I: I cannot imagine how I can deny this. Then said he: Let us then relinquish this discourse, and be so

untodæledlic 7 full god. 7 þ̅ h̅iʒ god 7 ʒio h̅iʒ
 ʒeʒælþ him nahponan utane ne com. ac ƿæʒ ʒimle
 on him ʒelfum. 7 nu iʒ. 7 á biþ :

§. VIII. Ða* ʒe ƿiʒdom Ða Ðiʒ ʒpell aʒæð
 hæƿðe. þa ongan he eʒt ʒingan 7 þuʒ cƿæþ. ƿel
 la men ƿel. ælc þaʒa þe ʒneo ʒie ʒunðige to
 Ðam ʒoððe. 7 to Ðam ʒeʒælþum. 7 ʒe þe nu
 ʒehæʒt ʒie mið Ðæne unnyttan luʒe þiʒʒe miððan
 ʒeapðeʒ. ʒece him ʒneodum hu he mæʒe becuman
 to þam ʒeʒælþum. ʒoʒþam þ̅ iʒ ʒio an ʒæʒt
 eallʒa uppa ʒeʒƿinca. ʒio an h̅yþ̅ biþ̅ ʒimle ʒm̅yltu
 æʒteʒ eallum Ðam ʒʒtum 7 Ðam ʒþum uppa
 ʒeʒƿinca. þ̅ iʒ ʒeo an ʒʒiðʒtop 7 ʒio an ʒʒoʒeʒ
 eʒminga æʒteʒ Ðam eʒmðum þiʒʒeʒ andƿeapðan
 liʒeʒ. Ac þa ʒylðenan ʒtanar. 7 þa ʒeolʒnenan.
 7 ælceʒ c̅ynneʒ ʒimmar. 7 eall þeʒ andƿeapða ƿela.
 ne onlihtaþ hi nauht þæʒ moðeʒ eazan. ne heoʒa
 ʒceapneʒʒe nauht ʒebetap to Ðæne ʒceapunga
 Ðæne ʒoþan ʒeʒælþe. ac ʒet ʒʒiþon he ablenðaþ
 Ðæʒ Moðeʒ eazan. Ðonne hi hi aʒciʒpan. Foʒþam
 ealle þa þing Ðe heʒ ličiaþ on þiʒum andƿeapðum
 liʒe. ʒint eopþlice. ʒon Ð̅y̅ in ʒint ʒleonde. Ac
 ʒio ʒunðoplice beophtneʒ. Ðe ealle Ðing ʒebiht 7
 eallum ƿelt. n̅yle þ̅ þa ʒapla ʒonƿeopþan. ac ƿile hi
 onlihtan. Ðiʒ Ðonne h̅iƿelc mon mæʒe ʒeʒion Ða
 biþhtu þæʒ heoʒenhan leohteʒ mið hluttʒum eazum

* Boet. lib. iii. metrum 10.

far secure ; since thou hast so fully learned that God is ever inseparable and full good, and his good and his happiness came to him from nowhere without, but was always in himself, and now is, and for ever shall be.

§. VIII. When Wisdom had ended this discourse, he began again to sing, and thus said: Well, O men, well ! Let every one who is free aspire to this good, and to these felicities. And whosoever is now bound with the vain love of this middle-earth, let him seek freedom for himself, that he may arrive at these felicities. For this is the only rest of all our labours ; the only haven *which* is ever calm after all the storms and billows of our labours : this is the only asylum, and the only comfort of the wretched, after the calamities of this present life. But golden stones, and silver, and gems of every kind, and all this present wealth, neither enlighten the eyes of the mind, nor improve their sharpness, for the contemplation of the true happiness ; but rather blind the eyes of the mind than sharpen them. For all the things which give pleasure here in this present life, are earthly, *and* are therefore fugitive. But the wonderful brightness, which illuminates all things, and governs all, wills not that souls should perish, but wills to enlighten them. If then any man may behold the splendour of the heavenly light, with the clear eyes of his mind : then will he say, that the brightness of the

his Godes. Ðonne wile he cweþan ꝥ his beorhtnes
þære runnan rciman sie. þæs ær. nes to metanne
wiþ þa ecan biþtu Godes :

§. IX. Ða' se Wisdom Ða his leoþ arungen
hæfde. þa cwæþ ic. Ic eom gefara Ðæs þe Ðu
reht. forþamþe Ðu hit hæfst gefeþed mid ge-
ceadwyllicne pace. Ða cwæþ he. Mid hu miclan
seo woldeþ þu nu habban geboht ꝥ þu mihteþ
onwitan hwæt ꝥ soþe god wære. ⁊ hwelc hit wære.
Ða cwæþ ic. Ic wolde fægnian mid swiþe unge-
metlice gefean. ⁊ ic wolde mid unarimedum seo
gebyrgan ꝥ ic hit mohte geseon. Ða cwæþ he. Ic
hit þe Ðonne wille getæcan. Ac ꝥ an ic þe beheode.
ꝥ þu þeah for Ðære tæcninge ne forgite ꝥ ꝥ ic
ær tæhte. Ða cwæþ ic. Nese. ne forgite ic hit
no. Ða cwæþ he. Hu ne fædon we þe ær ꝥ his
andweardes lif Ðe we her wile. nære no ꝥ
hehte god. forþam hit wære mihtlic ⁊ on swa
manigfeald gedæled. ꝥ hit nan mon ne mæg eall
habban ꝥ him ne sie sumes þinges pana. Ic þe
tæhte Ða ꝥ te Ðær wære ꝥ hehte god. Ðær
Ðær þa god ealle gegaderode biþ. swelce hi sien
to anum wege gegoten. Ðonne wær biþ full good.
Ðonne Ða god ealle. þe we ær ymbe swæcon.
beoþ to anum gode gegaderod. Ðonne ne biþ wær
nanes godes pana. Ðonne þa god ealle on aneswe
biþ. ⁊ his anes bið on eseswe. Lif hi on
eseswe wæren. Ðonne nære hiora swa swiþe to

sunshine (this former) is not to be compared with the eternal brightness of God.

§. IX. When Wisdom had sung this lay, then said I: I am convinced of that which thou sayest, for thou hast proved it with rational argument. Then said he: With how much money wouldest thou have bought, that thou mightest know what the true good was, and of what kind it was? Then said I: I would rejoice with excessive gladness, and I would buy with an infinite price, that I might see it. Then said he: I will then teach it thee. But this one *thing* I enjoin thee; that thou nevertheless, on account of this instruction, forget not what I before taught *thee*. Then said I: No, I will not forget it. Then said he: Did we not before say to thee, that this present life, which we here desire, was not the highest good; because it was diverse, and so manifoldly divided that no man can have it all, so that there be not to him a lack of something? I then taught thee that the highest good was there, where the goods are all collected, as if they were melted into one mass. Then is there full good, when the goods which we have before mentioned are all collected into one good. Then is there a deficiency of no good. Then the goods are all in unity, and the unity is eternal. If they were not eternal, then would they not be so anxiously to be desired. Then said I: That is proved, nor can I

ȝyrnanne. Ða cƿæþ ic. Ðæt iſ ȝeſæd. ne mæg
 ic þær no tƿeogan. Ða cƿæþ he. Ær ic ðe hæfde
 ȝeſæd ꝥ ꝥ næne full ȝod þæt eall ætȝædere næne.
 forþam iſ ꝥ full ȝod ðæt eall ætȝædere iſ unto-
 dæled. Ða cƿæð ic. Ðra me þincþ. Ða cƿæþ he.
 Feſt þu nu ꝥ ealle ða þing þe ȝode ſint on þiſſe
 ƿorulde. for þý ȝode ſint. þý hi habbaþ hƿæt
 hƿegu ȝoder on him. Ða cƿæþ ic. Ðƿær mæg ic
 eller ƿenan. hu ne iſ hit ſƿa. Ða cƿæþ he. Ðu
 ſcealt þeah ȝelyfan ꝥ ſio anner ȝ ſio ȝodnes an
 þing ſie. Ða cƿæþ ic. Ne mæg ic þær oþracan.
 Ða cƿæþ he. Ðu ne miht ðu ȝefencan ꝥ ælc þing
 mæg bion. ȝe on ðiſſe ƿorulde. ȝe on þære
 toƿeardan. Ða hƿile þe hit untodæled biþ. þonne
 ne biþ hit eallunga ſƿa ſƿa hit ær ƿær. Ða cƿæþ ic.
 Seȝe me ꝥ ſƿeotolor. ne mæg ic ſullice onȝitan
 æfter hƿæm ðu ſƿýpaſt. Ða cƿæþ he. ƿaſt ðu
 hƿæt mon ſie. Ða cƿæþ ic. Ic ƿat ꝥ hit iſ ſapl
 ȝ lichoma. Ða cƿæþ he. Ðƿæt ðu ƿaſt ꝥ hit
 biþ mon. Ða hƿile ðe ſeo ſapl ȝ ſe lichoma un-
 dælde beoþ. ne biþ hit nan mon. ſiððan hi to-
 dælde bioþ. ſƿa eac ſe lichoma biþ lichoma. þa
 hƿile þe he hiſ limu ealle hæfþ. ȝif he ðonne
 hƿýlc lim forlyſt. þonne ne biþ he eall ſƿa he
 ær ƿær. ꝥ ilce þu miht ȝefencan be ælcum
 ðinge. ꝥ nan þing ne biþ ſƿelce hit ƿaſ ſiððan
 hit ƿanian onȝinþ. Ða cƿæþ ic. Nu ic hit ƿat.
 Ða cƿæð he. Feſt ðu hƿæþer ænig ȝeſceaft
 ſeo. ðe hiſe ƿillan nýlle ealne ƿeȝ bion. ac
 ƿile hiſe agnum ƿillan forƿeorþan :

doubt it. Then said he: I had formerly proved to thee, that that was not full good, which was not all together; because that is full good which is all together *and* undivided. Then said I: So it appears to me. Then said he: Dost thou think that all the things which are good in this world, are therefore good, because they have something of good in them? Then said I: What else can I think; is it not so? Then said he: Thou must, however, believe that unity and goodness are one thing. Then said I: I cannot deny it. Then said he: Canst thou not perceive, that every thing is able to exist, both in this world and in the future, so long as it remains unseparated; but afterwards it is not altogether as it before was? Then said I: Say that to me more plainly. I cannot fully understand what thou art enquiring about. Then said he: Dost thou know what man is? Then said I: I know that he is soul and body. Then said he: But thou knowest that it is man, whilst the soul and the body are unseparated. It is not man after they are separated. Thus also the body is body, whilst it has all its members; but if it loses any member, then it is not all as it before was. The same thou mayest conceive with respect to every thing; that nothing is such as it was, after it begins to decay. Then said I: Now I know it. Then said he: Dost thou think that there is any creature, which of its will desires not always to be; but of its own will desires to perish?

§. X. Ða^s cƿæþ ic. Ne mæg ic nane cƿica
 puht onƿitan ðara þe ƿite hƿæt hit ƿille. oððe
 hƿæt it nýlle. ðe unƿened lýfte forƿeorþan. for-
 þam ælc puht ƿolde bion hal 7 libban. Ðara þe
 me cƿica ðincþ. bute ic nat be tƿeopum. 7 be
 ƿýrtum. 7 be ƿýlcum ƿerceanum ƿýlce nane
 ƿaple nabbaþ. Ða ƿneapcode he 7 cƿæþ. Ne ðearft
 þu no be þæm ƿerceanum tƿeogan þe ma þe be
 þæm oþrum. Ðu ne miht þu ƿerion þ̅ ælc ƿýrt
 7 ælc ƿuda ƿile ƿeaxan on þæm lande ƿelort. ðe
 him betƿt ƿerýrt. 7 him ƿecýnde biþ 7 ƿepunelic.
 and þær þær hit ƿerret þ̅ hit hƿaþort ƿeaxan
 X mæg. 7 latort ƿealorýgan. Sumƿa ƿýrta oððe
 ƿumer ƿuda eapd biþ on dunum. ƿumƿa on
 merſcum. ƿumƿa on morum. ƿumƿa on cludum.
 ƿumne on barum ƿondum. Nim þonne ƿƿa ƿuda.
 ƿƿa ƿýrt. ƿƿa hƿeþer ƿƿa ðu ƿille. of þære ƿtope
 þe hiƿ eapd 7 æþelo biþ on to ƿeaxanne. 7 ƿette
 on uncýnde ƿtope him. ðonne ne ƿegneþ hit
 ðær nauht. ac forſearaþ. forþam ælceƿ landeƿ
 ƿecýnd iƿ. þ̅ hit him ƿelice ƿýrta 7 ƿelicne ƿudu
 týðriþe. and hit ƿƿa deþ. ƿriþaþ 7 ƿýrþnaþ ƿriþe
 ƿeorne. ƿƿa longe ƿƿa heora ƿecýnd biþ. þ̅ hi
 ƿropan moton. Ðƿæt ƿenrt þu forþƿi ælc ƿæd
 ƿrope innon ða eorþan. 7 to ciþum 7 to ƿýrtſu-
 mum ƿeorþe on ðære eorþan. buton for þý þe
 hi tlohhiþ þ̅ ƿe ƿtemn 7 ƿe helm mote þý
 ƿærtor 7 þý leng ƿtandon. Ðƿi ne miht þu on-
 ƿitan. ðeah þu hit ƿereon ne mæge. þ̅ eall ƿe

^s Boet. lib. iiii. prosa 11.—Si animalia, inquam, considerem, &c.

§. X. Then said I: I cannot find any living thing, which knows what it wills or what it wills not, which uncompelled chooses to perish. For every thing, of such as I deem living, desires to be hale and to live. But I know not concerning trees, and concerning herbs, and concerning such creatures as have no souls. Then smiled he, and said: Thou needest not doubt about these creatures, any more than about the others. Canst thou not see, that every herb and every tree will grow best in that land which best agrees with it, and is natural and habitual to it; and where it perceives that it may soonest grow, and latest fall to decay? Of some herbs or of some wood, the native soil is on hills, of some in marshes, of some in moors, of some on rocks, of some on bare sands. Take therefore tree or herb, whichsoever thou wilt, from the place which is its native soil and country to grow in, and set *it* in a place unnatural to it; then will it not grow there, but will wither. For the nature of every land is, that it should nourish herbs suitable to it, and wood suitable. And it so does; protecting and supporting them very carefully, as long as it is their nature that they should grow. . What thinkest thou? Why should every seed grow in the earth, and turn to shoots and to roots in the earth; except because they endeavour that the trunk and the head may the more firmly and the longer stand? Why canst thou not understand, though thou art not able to see it, that

ðæl. ƿe þe þær tƿeoƿeƿ on tƿelf monþum ge-
 ƿeaxeþ. ꝥ he onginþ of ðam ƿýrtumum. and
 ƿƿa upƿeapdeƿ ƿneþþ of þone ƿtemn. 7 ƿiððan
 andlang ðær ƿiþan. 7 andlang þæne ƿinde of
 ðone helm. and ƿiððan æfter ðam bogum oððe
 ꝥ hit ut aƿƿringþ. on leaƿum. 7 on bloſtumum.
 7 on bledum. Ðƿi ne miht þu onƿitan ꝥ te ælc
 ƿuht cƿiceƿ biþ innanƿeapd hneƿcoſt. 7 unbƿoc
 heapdoſt. Ðƿæt þu miht geƿeon hu ꝥ tƿeoƿ
 biþ uton geƿcýpƿed 7 beƿæƿed mid þæne ƿinde
 ƿiþ ðone ƿinter. 7 ƿiþ þa ƿteapcan ƿtonmaſ. 7
 eac ƿiþ þæne ƿunnan hæto on ƿumene. Ðƿa mæg
 ꝥ he ne ƿundƿiƿe ƿƿýlcƿa geƿceafƿa uƿeƿ ƿceop-
 pendeƿ. 7 huƿu þær ƿceoppendeƿ. and ðeah ƿe
 hiƿ nu ƿundƿien. hƿelc uƿe mæg aƿeccan me-
 demlice uƿeƿ ƿceppendeƿ ƿillan 7 anƿeald. hu hiƿ
 geƿceafƿa ƿeaxaþ 7 eƿt ƿaniaþ. ðonne ðær tima
 cýmþ. 7 of heoƿa ƿæde ƿeoƿþaþ eƿt geedniƿade.
 ƿƿýlce hi þonne ƿeoƿdon to eðƿceafƿe. hƿæt hi
 ðonne eƿt bioþ. 7 eac hƿæt hƿeƿu anlice bioð.
 ƿƿýlce he á beon. ƿoƿþam hi ælce geape ƿeoƿþaþ
 to æðƿceafƿe :

§. XI. Ðƿeþeƿ^a ðu get onƿite ꝥ ða uncƿeþ-
 endan geƿceafƿa ƿilnodon to bionne on ecneƿƿe
 ƿƿa ilce ƿƿa men. ƿiƿ hi mihton. Ðƿæþeƿ ðu
 nu onƿite ƿoƿhƿý ꝥ ƿýƿ ƿundƿiƿe up. and ƿio
 eoƿþe of ðune. ƿoƿ hƿý iƿ þæt. buton ƿoƿ þý
 ðe God geƿceop hiƿ eapd up. 7 hiƿe of ðune.

^a Boet. lib. iii. prosa 11.—Ea etiam quæ inanimata esse creduntur, &c.

all that part of the tree which grows in twelve months, begins from the roots, and so grows upwards into the trunk, and afterwards along the pith, and along the bark, to the head; and afterwards through the boughs, until it springs out in leaves, and in blossoms, and in fruits? Why canst thou not understand, that every living thing, is inwardly softest, and unbroken hardest? Moreover thou mayest observe, how trees are outwardly clothed and covered round with bark, against the winter, and against the sharp storms, and also against the heat of the sun in summer. Who can refrain from admiring such works of our Creator, and still more the Creator? And, though we admire him, which of us can declare worthily our Creator's will and power? how his creatures grow, and again decay, when the time thereof comes; and from their seed become again restored, as if they were then newly created? What they then again are, and also in some measure unchangedly are; such they ever shall be, because they are every year newly created.

§. XI. Dost thou now understand, that *even* inanimate creatures would desire to exist for ever, the same as men, if they could? Dost thou understand why fire tends upwards, and earth downwards? Wherefore is it, but because God made the station of one up, and of the other down? For every creature chiefly tends thither, where its station and its health most is; and flies from

for þý fundiaþ ælc geryceart þider rriþort. þider
 hī eard 7 hī hælo rriþort bioþ. and flīhþ ꝥ te
 him riþerpearð biþ. 7 ungebyðe. 7 ungelic. Ðræt
 þa rtanar. forþam hi rint rtilne gecýnde and
 hearðne. bioþ earfoþe to todælenne. and eac
 uneaþe to romne cumað. 7if hi gedælede reorþaþ.
 7if þu þonne ænne rtan toclīrt. ne rýrþ he
 nærne zegaderod rpa he ær pær. Ac ꝥ pæter
 7 rio lýrt bioþ hrene hnercran gecýnde. hi bioþ
 rriþe eaþe to todælenne. ac hi biþ eft rona
 ætgædere. Ðæt rýr ðonne ne mæg nærne re-
 orþan todæled. Ic ræde þeah nu hrene ær. ꝥ
 te nan puht hī ægenum pillum nolde forreorþan.
 ac ic eom nu mare ýmbe ꝥ gecýnd. þonne ýmbe
 þone pillan. forþam hi hplum pillað on tpa. þu
 muht ritan be manegum þingum ꝥ ꝥ gecýnd ī
 rriþe micel. ī ꝥ for micel gecýnd. ꝥ urum
 lichoman cýmþ eall hī mægen of ðam mete þe
 re þicgaþ. and ðeah rærþ re mete ut þurh ðone
 lichomon. ac hī rparc ðeah 7 hī crærft gecýmþ
 on ælcere æðne. rpa rpa mon melo rirt. ꝥ
 melo ðurh crýpþ ælc þýnel. 7 þa rioroþa reorþaþ
 arýndred. rpa eac une 7art biþ rriþe riðe ran-
 ende urum unpillum 7 uner ungepealder for hī
 gecýnde. naller for hī pillan. ꝥ biþ ðonne þonne
 re rlapað. Ðræt ða netenu ðonne. 7 eac þa ofne
 gerycearta. ma rilniað ðær þe hi rilniað for
 gecýnde ðonne for pillan. Ungecýndelic ī ælcne
 puhte ꝥ hit rilniþe rrecennerre oððe deaþer. ac
 þeah manig þing biþ to þæm gened ꝥ hit pillnaþ
 ðara æghner. forþam re pilla biþ ðonne rrenengra

what is contrary, and disagreeing, and unlike to it. Stones, because they are of immoveable and hard nature, are difficult to divide, and also with difficulty come together, when they are divided. If thou cleavest a stone, it never becomes united together as it before was. But water and air, are of a somewhat softer nature. They are very easy to separate, but they are again soon together. The fire, indeed, cannot ever be divided. I have just now said, that nothing of its own will would perish; but I am *speaking* rather concerning the nature, than concerning the will, for these are sometimes differently inclined. Thou mayest know by many things that nature is very powerful. It is through powerful nature, that to our body comes all its strength from the food which we eat, and yet the food goes out through the body. But nevertheless its savour and its virtue enters every pore, even as any one sifts meal; the meal runs through every hole, and the bran becomes separated. So also our spirit is very widely wandering, without our will and without our power, by reason of its nature, not by reason of its will; namely, when we sleep. But cattle, and also other creatures, seek that which they desire, more from nature than from will. It is unnatural to every thing, that it should desire danger or death, but yet many a thing is so far compelled that it desires both of them; because the will is then stronger than

ðonne ꝥ gecýnd. hƿilum biþ ƿe ƿilla ƿriþra þonne
 ꝥ gecýnd. hƿilum þæt gecýnd oƿerſcýmþ þone
 ƿillan. ƿƿa nu ƿrænneſ deþ. ƿeo bið ælcum men
 gecýnde. ⁊ hƿilum ðeah hiƿe biþ ƿorſperned hiƿe
 gecýnðeſ ðurh þæſ monneſ ƿillan. eall ƿio luſu
 ðæſ hæmed ðingeſ biþ ƿor gecýnde. nallaſ ƿor
 ƿillan .:

§. XII. Be¹ þam þu miht openlice ƿitan ꝥ ƿe
 ƿceoppend eallra geſceafra hæfþ ƿorſſen ænne
 luſt ⁊ an gecýnd eallum hiſ geſceaftum. ꝥ iſ ꝥ
 hi ƿoldon á bion. ælcere ƿuhte iſ gecýnde ꝥ hit
 ƿillniþe ꝥ hit á ƿe be þam dæle ðe hit hiſ gecýnde
 healdan mot ⁊ mæg. Ne þearft ðu no tƿeoſan
 ýmbe ꝥ þe ðu ær tƿeodeſt. ꝥ iſ be þam ge-
 ſceaftum ðe nane ƿaple nabbap. ælc þara geſceafra
 ðe ƿaple hæfþ. ge eac ða þe nabbap. ƿillniap
 ƿimle to bionne. Ða cƿæþ ic. Nu ic ongiſe ꝥ
 ꝥ ic ær ýmbe tƿeode. ꝥ iſ ꝥ ælc geſceaft ƿillnap
 ƿimle to bionne. ꝥ iſ ƿriþe ƿƿital on ðære týð-
 runge. Ða cƿæþ he. Ðƿæþer þu ðonne ongiſe
 þæt ælc þara ƿuhta ðe him beon þençþ. ꝥ hit
 þençþ ætſædne beon gehal undæled. ƿorþam giſ
 hit todæled biþ. þonne ne biþ hit no hal. Ða
 cƿæþ ic. Ðæt iſ ƿoþ. Ða cƿæþ he. Eall þing
 habbaþ þeah ænne ƿillan. ꝥ iſ ꝥ hi ƿoldon á bion.
 þurh þone ænne ƿillan hi ƿillniap þæſ aneſ godeſ
 ðe á biþ. ꝥ iſ God. Ða cƿæþ ic. Ðƿa hit iſ.
 Ða cƿæþ he. Ðƿæt þu miht openlice ongiſton ꝥ

¹ Boet. lib. iii. proſa 11.—Dedit enim providentia creatis á æ, &c.

the nature. Sometimes the will is more powerful than the nature, sometimes the nature overcomes the will. Thus lust does. It is natural to all men, and yet its nature is sometimes denied to it, through the man's will. All the desire of propagation is from nature, not from will.

§. XII. Hence thou mayest plainly know, that the Maker of all things has imparted one desire and one nature to all his creatures, namely, that they would for ever be. It is natural to every thing, that it should desire to exist for ever; so far at least as it can and may retain its nature. Thou needest not doubt concerning that which thou didst before question, namely, concerning the creatures which have no souls. Every one of the creatures which have souls, as well as those which have not, desires always to be. Then said I: Now I understand that, concerning which I before doubted, that is, that every creature is desirous always to exist; which is very clear from the propagation *of them*. Then said he: Dost thou then understand that every one of the things which perceives itself to exist, desires to be together, entire *and* undivided; because if it be divided, then it is not hale? Then said I: That is true. Then said he: All things, however, have one will, which is, that they would for ever be. By this one will, they desire the one good which for ever exists, that is, God. Then said I: So

ꝥ iſ ƿor inlice Ʒod þing ꝥ ealle ƷerƷeafta 7 ealle
 puhta ƿilniaþ to habbenne. Ða cƿæþ ic. Ne mæg
 nan mon ƿorþne reƷƷan. ƿorþam ic onƷite ꝥ ealle
 ƷerƷeafta toſleoƿon ƿƿa ƿƿa ƿæteſ. 7 nane ƿebbe.
 ne nane endebyrdneſſe ne heoldon. ac ƿƿiþe un-
 Ʒeneclice toſlupen 7 to nauhte ƿurden. ƿƿa ƿƿa
 ƿe ær ƿædon on þiſſe ilcan bec. Ʒif hi næfdon
 ænne Ʒod þe him eallum ƿtiorde. 7 ƿacode. and
 ƿædde. Ac nu ƿorþamþe ƿe ƿiton ꝥ an ƿealdbend
 iſ eallra ðinga. ƿe ƿceolon beon neðe Ʒeþaſan.
 ƿam ƿe ƿillan. ƿam ƿe nýllan. ꝥ he ƿie ƿe hehſta
 hƿoſ eallra Ʒoda. Ða ƿmeſcode he ƿiþ min 7 cƿæþ.
 Eala min cild ea. hƿæt þu eaſt ƿƿiþe Ʒeſæliz.
 7 ic ƿƿiþe bliþe. ƿor þinum andƷite. ƿƿiþe neah
 þu onƷeate ða ꝥ ƿiht. 7 ꝥ ilce ꝥ þu ær ƿædeſt
 ꝥ þu onƷiton ne mihteſt. ðær þu ƿæne nu
 Ʒeþaſa. Ða cƿæþ ic. Ðƿæt ƿær ꝥ ꝥ ic ær
 ƿæde ꝥ ic nýſte. Ða cƿæþ he. Ðu ƿædeſt ꝥ
 ðu nýſteſt ælcne ƷerƷeafta ende. ac ƿite nu ꝥ
 ꝥ iſ ælcne ƷerƷeafta ende. ꝥ þu ƿelf ær nem-
 deſt. ꝥ iſ Ʒod. to þam ƿundiaþ ealle ƷerƷeafta.
 nabbaþ hi nan Ʒod oſeſ ꝥ to ƿecanne. ne hi nan
 puht ne mazon ne uƿor ne uƿon ƿindan :

it is. Then said he: Thou mayest therefore plainly perceive that it is on account of a thing good in itself, that all creatures and all things entertain desire. Then said I: No man can more truly say; for I know that all creatures would flow away like water, and keep no peace nor any order, but very confusedly dissolve and come to naught, as we before said in this same book, if they had not one God who steered and directed and governed them all. But now, since we know that there is one governour of all things, we must be necessarily convinced, whether we will or whether we will not, that he is the highest roof of all goods. Then smiled he upon me, and said: O, my child, how truly happy art thou, and how truly glad *am* I, on account of thy understanding! Thou hast very nearly discovered the truth; and the same which thou before saidst thou couldest not understand, of that thou hast now been convinced. Then said I: What was that, which I before said I knew not? Then said he: Thou saidst that thou knewest not the end of every creature. But know now, that that is the end of every creature, which thou thyself hast already named, that is, good. To this all creatures tend. They have no good besides this to seek, nor can they discover any thing either above or beyond *it*.

CAPUT XXXV.

§. I.



Δ^{*} he ða þiſ ſpell aſæd hæfde. ða
 ongan he eft ſingan. ⁊ þuſ cſæþ.
 Ða hpa ſpa wille dioplice ſpſiſgan
 mid inneſearðan Mode æfter nýhte.
 ⁊ nýlle þ̅ hine ænig mon oððe ænig ðing mæge
 ameſſan. onginne ðonne ſecan on innan him
 ſelfum. þ̅ he ær ýmbuton hine ſohte. ⁊ ſoſlæte
 unnýtte ýmbhogan ſpa [he] ſpſoſt mæge. ⁊ ge-
 gædeſige to þam anum. ⁊ geſecge ðonne hiſ
 [agnum] Mode. þ̅ hit mæg ſindan on innan him
 ſelfum ealle ða god þe hit ute ſeþ. ðonne mæg
 he ſpſe naþe ongitan ealle þ̅ ýſel ⁊ þ̅ unnet. þ̅
 he ær on hiſ Mode hæfde. ſpa ſpeotole ſpa þu
 miht ða ſunnan geſeon. ⁊ þu ongitſt þin agen
 ingeþanc. þ̅ hit biþ micle beoſhte ⁊ leohte
 ðonne ſeo ſunne. ſoþham nan hæfigneſ ðæſ
 lichoman. ne nan unþear ne mæg eallunga ation
 of hiſ Mode þa [ſihteſigneſſe.] ſpa þ̅ he hiſe
 hpæt hpegu nabbe on hiſ Mode. ðeah ſio ſpærneſ
 þæſ lichoman. ⁊ þa unþear of abiregien þ̅
 Mod mid ofenſiotulneſſe ⁊ mid þam gedſol-
 miſte hiſ ſoſtio þ̅ hit ne mæge ſpa beoſhte
 ſcinan ſpa hit ſolde. ⁊ ðeah biþ ſimle conn ðæne
 ſoþſæſtneſſe ſæd on þæne ſaple punigende. ða

^{*} Boet. lib. iii. metrum 11.

CHAPTER XXXV.

§. I.

WHEN he had ended this discourse, he began again to sing, and thus said: Whosoever is desirous to search deeply, with inward mind, after truth, and is unwilling that any man or any thing should mislead him; let him begin to seek within himself that which he before sought around him, and dismiss vain anxieties as he best may, and resort to this alone, and say to his own mind, that it may find within itself all the goods which it seeks externally. Then may he very soon discover all the evil and the vain which he before had in his mind, as plainly as thou canst behold the sun. And thou wilt know thy own mind to be far brighter and clearer than the sun. For no heaviness or fault of the body can wholly take away wisdom from the mind of any one, so that he have not some portion of it in his mind; though the sluggishness and the imperfections of the body often prepossess the mind with forgetfulness, and affright it with the mist of error, so that it cannot shine so brightly as it would. And nevertheless a grain of the seed of truth is ever dwelling in the soul, whilst the soul and the body are united. That grain must be excited by enquiry and by instruction, if it shall grow.

hpile þe ƿio ƿapł 7 ƿe lichoma ƿeðerode beoþ. ꝥ
 copn ƿceal bion aƿeht mið aƿcunga 7 mið lape.
 ƿiƿ hit ƿropan ƿceal. Ðu mæg Ðonne æniȝ man
 ƿýhtƿiſlice 7 ƿeƿceadƿiſlice acƿiȝan. ƿiƿ he nan
 ƿroȝ ƿihtƿiſneſſe on him næƿþ. niſ nan ƿƿa ƿƿiþe
 beðæled ƿýhtƿiſneſſe. ꝥ he nan ƿýht andƿýnde
 nýte. ƿiƿ mon acƿaþ. Forþam hit iſ ƿƿiþe ƿýht
 ƿpell ꝥ Plato ƿe uþƿita ƿæde. he cƿæþ ƿƿa hƿa
 ƿƿa unȝemýndiȝ ƿie ƿihtƿiſneſſe. ƿeceƿne hine
 to hiſ ȝemýnde. Ðonne ƿint he Ðær þa ƿýht-
 ƿiſneſſe ȝehýðde mið þæſ lichoman hæƿiȝneſſe
 7 mið hiſ Modeſ ȝeðneƿeðneſſe 7 biȝunga :

§. II. Ða¹ cƿæþ ic. Ic eom ȝeþaƿa ꝥ ꝥ ƿaſ
 ƿoð ƿpell ꝥ Plato ƿæde. Ðu ne mýneȝodeſt þu
 me eac nu tƿa þære ilcan ƿƿnæce. æneſt þu
 cƿæþe ꝥ ic hæƿde ƿoȝiten ꝥ ȝecýndelic ȝod. ꝥ ic
 on innan me ƿelfum hæƿde. ƿoſ Ðær lichoman
 heƿiȝneſſe. æt oðrum ceƿne þu me ƿædeſt þæt
 Ðu hæƿdeſt onȝiten ꝥ me ƿelfum þuhte ꝥ ic
 hæƿde eallunga ƿoſlopen ꝥ ȝecýndelice ȝod. ꝥ ic
 oninnan me ƿelfum ƿceolde habban. ƿoſ Ðære
 unȝemetlican unƿotneſſe Ðe ic hæƿde ƿoſþam
 ƿoſlætenan pelan. Ða cƿæþ he. Ðaſ þu nu
 ȝemýndeſt Ða ƿoſð þe ic þe ƿæde on þære
 ƿoſman bec. Ðonne miht Ðu be þam ƿoſdum
 ȝenog ƿeotole onȝitan ꝥ ꝥ þu æſ ƿædeſt ꝥ þu
 nýſſeſt. Ða cƿæþ ic. Ðƿæt ƿæſ ꝥ. Ðƿæt ƿæde
 ic ꝥ ic nýſte : Ða cƿæþ he. Ðu ƿædeſt on

¹ Boet. lib. iii. prosa 12.

How then can any man wisely and rationally enquire, if he has no particle of wisdom in him? No one is so entirely destitute of knowledge, that he knows no right answer, when any one enquires. Therefore it is a very true saying that Plato the philosopher said. He said: Who-soever is forgetful of wisdom, let him have recourse to his mind; then will he there find the wisdom, concealed by the heaviness of the body, and by the trouble and anxiety of his mind.

§. II. Then said I: I am convinced that it was a true saying which Plato said. But hast thou not again twice reminded me of the same argument? First, thou saidst that I had forgotten the natural good which I had within myself, through the heaviness of the body. At another time, thou saidst to me, that thou hadst discovered that it seemed to myself that I had altogether lost the natural good which I should have within myself, through the immoderate uneasiness which I had on account of lost wealth. Then said he: Since thou now rememberest the words which I said to thee in the first book, thou mayest by those words clearly enough call to mind what thou before saidst thou wast ignorant of. Then said I: What was that? What did I say I was ignorant of? Then said he: Thou saidst in that same book, that thou knewest that God governed

þære ilcan bec. ꝥ þu ongeate ꝥ te God peolde þijres middan gearðes. ac þu sæðest ꝥ þu ne mihte witan humeta he his peolde. oððe hu he his peolde. Ða cwæþ ic. Ic geman genog geara min azen dýrig. ⁊ ic his wæs ær ðe gehara. þeah ic hit þa be sumum dæle ongeate. ic wolde get his mære æt ðe geheoran. Ða cwæþ he. Ne ðe nauht ær ne treode ꝥ te God sædde ⁊ peolde ealles middanearðes. Ða cwæþ ic. Ne me geot nauht ne treof. ne nu næfre ne treof. ic þe wille eac swa secgan he hwæm ic hit ærest ongeat. Ic ongeat þæt ðes middangeard wæs of swiðe manegum and myrclicum ðingum gegaderod. ⁊ swiðe fæste to swonne gelimed ⁊ gefangod. næren hi gegaderode ⁊ gearadode. swa swiðenwearda gesceafra. Ðonne ne wurdon he næfre ne geworhte ne eac gegaderode. ⁊ gif he hi ne bunde mid his unbindendlicum nacentum. Ðonne toslupan hi ealle. ⁊ næron. no swa geswylce. ne swa endebýrðlice. ne swa gemetlice hiora stede. ⁊ hiora sýne funden on hiora stowum. ⁊ on hiora tidum. gif an unapendendlic God nære. peolde þone god ꝥ ꝥ he is. ꝥ ic hate God swa swa ealle gesceafra hataþ.:

§. III. Ða^m cwæþ he. Nu ðu þæt swa openlice ongiten hæfst. ne þearfe ic nu nauht swiðe ýmbe ꝥ swincan. ꝥ ic ðe ma be gode secce. forþæm ðu eart nu fulneah cumen innon ða

^m Boet. lib. iii. prosa 12.—Tum illa, cum hæc, inquit, ita sentias, &c.

this middle-earth ; but thou saidst that thou couldest not discover in what manner he governed it, or how he governed it. Then said I : I very well remember my own folly, and I have already acknowledged it to thee. But though I know it in some measure, I would yet hear more concerning it from thee. Then said he : Thou formerly hadst not any doubt that God governed and ruled all the middle-earth. Then said I : Nor do I now doubt, nor ever shall doubt *it*. I will, moreover, at once tell thee by what I was first convinced of it. I perceived that this middle-earth was composed of very many and various things, and very firmly cemented and joined together. If these (such contrary creatures) had not been united and reduced to order *by an all-powerful being*, then would they never have been formed, or joined together ; and if he had not bound them with his indissoluble chains, then would they all be dissolved. Neither would their station and their course be found so wise, and so orderly, and so suitable, in their places and in their times, if one immutable God did not exist. Good, therefore, directed whatever is. This, I call God, as all creatures call *it*.

§. III. Then said he : Since thou hast so clearly understood this, I need not now greatly labour in instructing thee farther concerning good ; for thou art now almost come into the city of the true happiness, which thou some time ago couldest not discover. But we must nevertheless

ceartne þære roþan geræþe. þe þu lange ær ne
 mihteſt aſedrian. Ac wit ſculon ſwa ðeah ſecan
 ꝥ ꝥ wit ær mynton. Ða cƿæþ ic. Hƿæt iſ ꝥ.
 Ða cƿæþ he. Ðu ne tealðan wit ær ꝥ te genyht
 ƿære geræþa. ⁊ ða geræþa ƿæron Groð. Ða
 cƿæþ ic. Swa hit iſ ſwa þu ſegſt. Ða cƿæþ he.
 Groð ne beþearf naner oþreſ fultumer. buton
 hiſ ſelfeſ. hiſ geſceapta mið to ƿealðanne. ðe
 ma þe he ær þorſte to ðam ƿeorce. foſþam
 gif he ænigeſ fultumer on ænefum ðingum be-
 þorſte. ðonne nærðe he no ſelf genog. Ða cƿæþ
 ic. Swa hit iſ ſwa þu ſegſt. Ða cƿæþ he. Ðurh
 hine ſelfne he geſceop ealle ðing. ⁊ eallra ƿealt.
 Ða cƿæþ ic. Ne mæg ic ðæſ oþracan. Ða cƿæþ
 he. Ær ƿe þe hæfðon ꝥ gereht. ꝥ Groð ƿære
 þurh hine ſelfne god. Ða cƿæþ ic. Ic geman ꝥ
 þu ſwa ſædeſt. Ða cƿæþ he. Ðurh god Groð
 geſceop ælc þing. foſþam he ƿelt þurh hine
 ſelfne ealleſ ðæſ þe ƿe ær cƿædon ꝥ god ƿære.
 ⁊ he iſ ana ſtaþolſæſt ƿealðenð. ⁊ ſteopa. ⁊
 ſteopnoþeſ. ⁊ helma. foſþam he neht ⁊ næt
 eallum geſceaptum. ſwa ſwa god ſteopa anum
 ſcipe. Ða cƿæþ ic. Nu ic ðe andette ꝥ ic hæbbe
 funden ðuru. þær ðær ic ær gereah ane lýtcle
 cýnan. ſwa þæt ic ungeaþe mihte gereon ſwiþe
 lýtclne ſcuman leohteſ of þiſum ðeoſtrum. ⁊
 ðeah þu me tæhteſt ær þa ðuru. ac ic hiſe ne
 mihte mane aſedrian buton ꝥ ic hiſe gnapode
 ýmbuton ꝥ ðe ic ꝥ lýtcle leoht gereah tƿinchan.
 ic ðe ſæðe geſýrn ær on ðiſſe ilcan bec. ꝥ ic
 nýſte hƿæt ſe ſcuma ƿære eallra geſceapta. ða

consider what we have already proposed. Then said I: What is that? Then said he: Have we not before agreed that sufficiency was happiness, and happiness was God? Then said I: So it is as thou sayest. Then said he: God needs no other help besides himself, to govern his creatures with, any more than he before needed for the creation; for if he had need of any help, in any respects, then would he himself not have sufficiency. Then said I: So it is as thou sayest. Then said he: By himself he created all things, and governs all. Then said I: I cannot deny it. Then said he: We had before shewn to thee, that God was of himself good. Then said I: I remember that thou so saidst. Then said he: Through good, God created every thing, for he governs by himself all that which we before said was good; and he is the only stable governour, and pilot, and rudder, and helm; for he directs and rules all creatures, as a good pilot a ship. Then said I: Now I confess to thee that I have found a door, where I before saw only a little chink, so that I scarcely could see a very small ray of light in this darkness. And yet thou hadst before pointed out to me the door, but I could not ever the more discover it, though I groped for it whereabout I saw that little light twinkle. I said to thee some time ago in this same book, that I knew not what was the beginning of all creatures. Thou didst then inform me that it was God. Then, again, I knew not concerning the end, till thou again toldest me that that was

geŋehteŋt þu me ꝥ hit pær [Ƣod.] þa nýŋte ic eft ýmbe þone ende. æŋ þu me eft geŋehteŋt ꝥ ꝥ pære eac [Ƣod.] ða jæde ic þe ꝥ ic nýŋte hu he ealra þara geŋceafra peolde. ac ðu hit me hæfŋt nu ŋriþe ŋŋeotole geŋeht. ŋŋelce ðu hæbbe ða ðuŋu abŋoden þe ic æŋ ŋohete. Ða andŋŋoŋode he me 7 cŋæþ. Ic pat ꝥ ic þe æŋ mýneƷode ðære ilcan ŋŋŋæce. 7 nu me þinþ ꝥ þu onƷite ŋŋa ŋŋa lenƷ ŋŋa bet ýmbe ða ŋohŋæŋtneŋŋe. ac ic polde Ʒet þe eopian ŋume biŋne. ac ŋŋa ŋŋeotole ŋŋa ŋio pær þe ic þe æŋ jæde. Ða cŋæþ ic. Ðŋæt iŋ ŋio :

§. IV. Ða^a cŋæþ he. Ne mæƷ nænne mon þær tŋeozan ꝥ te eallra geŋceafra agnum pillan Ƣod ŋicŋaþ ofeŋ hi. 7 eaþmoolice hiopa pillan penðaþ to hiŋ pillan. Be þæm iŋ ŋriþe ŋŋeotol ꝥ te Ƣod æƷhpær pealt mið þæm helman 7 mið þæm ŋŋioŋŋoþne hiŋ Ʒodneŋŋe. ŋoŋþæmþe ealle geŋceafra Ʒecýndelice hiopa agnum pillum ŋundiaþ to cumanne to Ʒode. ŋŋa ŋŋa pe oft æŋ jædon on þiŋŋe ilcan bec. Ða cŋæþ ic. Ðŋi ne mæƷ ic þær tŋeozan. ŋoŋþæmþe Ƣodeŋ anpealb næpe ŋull eadýlic. Ʒiŋ þa geŋceafra hiopa unpillum him heþden. 7 eft ða geŋceafra næŋon naner ðonceŋ ne naner ŋeopþŋcipeŋ ŋeopþe. Ʒiŋ hi heopa unpillum hlaŋoŋde heþden. Ða cŋæþ he. Niŋ nan geŋceafra ðe he tiohhýƷe ꝥ hio ŋcýle þinnan þþ hiŋe ŋcippendeŋ pillan Ʒiŋ hio hiŋe Ʒecýnd healðan

^a Boét. lib. iii. prosa 12.—Cùm Deus, inquit, omnia, &c.

also God. Then I said to thee, that I knew not how he governed all these creatures, but thou hast now explained it to me very clearly, as if thou hadst opened the door which I before sought. Then answered he to me, and said: I know that I before reminded thee of this same argument, and now I think that thou understandest (as the later, so the better) concerning the truth. But I would yet show thee some example, as manifest as that was which I before mentioned to thee. Then said I: What is that?

§. IV. Then said he: No man can doubt this, that by the proper consent of all creatures, God reigns over them, and bends their will conformably to his will. Hence it is very evident, that God governs every thing with the helm and with the rudder of his goodness. For all creatures naturally of their own accord endeavour to come to good, as we have often before said in this same book. Then said I: Truly I cannot doubt it, for God's power would not be entirely perfect, if creatures obeyed him against their will; and, again, the creatures would not be deserving of any thanks or any honour, if they unwillingly obeyed *their* lord. Then said he: There is no creature which attempts to contend against its maker's will, if it desires to retain its nature. Then said I: There is no creature which contends against its maker's will, except sinful man, or,

pile. Ða cƿæþ ic. Nis nan geſceafte þe riþ hine
 ſcippendeſ ƿillan ƿinne. buton ðýſis mon. oððe
 eft ða riþerſierdan englaſ. Ða cƿæþ he. Ðƿæt
 ƿenſt þu. ȝis æneȝu geſceafte tiohhode þ̅ hio riþ
 hiſ ƿillan ſceolde ƿinnan. hpæt hio mihte riþ ſƿa
 mihtine ſƿa ƿe hine ȝenehtne habbaþ. Ða cƿæþ ic.
 Ne maȝon hi nauht ðeah hi ƿillon. Ða ƿundrode
 he ȝ cƿæþ. Nis nan puht þe mæȝe oððe ƿille ſƿa
 heaȝum Gode riþcƿeþan. Ða cƿæþ ic. Ne ƿene
 ic þ̅ æniȝ puht ſie ðe riþƿinne. buton þ̅ ƿit ær
 ſƿnæcon. Ða ſmercode he and cƿæþ. ȴite ȝearne
 þ̅ þ̅ is þ̅ hehte ȝod. þ̅ hit eall ſƿa mihtiglice
 macaþ. ȝ eall ðinȝ geſceop. ȝ eallum ſƿa ȝe-
 neclice nacaþ. ȝ ſƿa eaþelice buton ælcum ȝerƿince
 hit eall ſet. Ða cƿæþ ic. ȴel me licode þ̅ þu
 ær ȝædeſt. ȝ þ̅reſ me lýſt nu ȝet bet. ac
 me ſceamaþ nu þ̅ ic hit ær ne onȝeat. Ða cƿæþ
 he. Ic ƿat þ̅ þu ȝeherdeſt oft ſeccan on ealþum
 leaſum ſpellum þ̅ te Iob ſaturneſ ſunu ſceolde
 beon ſe hehta Gode ofer oþre Godeȝ. ȝ he
 ſceolde bion ðæſ heofeneſ ſunu. ȝ ſcolde niſſian
 on heofenum. ȝ ſcoldon ȝigantaſ bion eorþan
 ſuna. ȝ þa ſceoldon niſſian ofer eorþan. ȝ þa
 ſceoldan hi beon ſƿilce hȝ ƿæron ȝerƿýſtſena
 bearn. ſoþþæmþe he ſceolde beon heofoneſ ſunu.
 ȝ hi eorþan. Ða ſceolde ðam ȝigantum ofþincan
 þ̅ he hæfde hiepa niſe. ƿoldon ða tobræcan ðone
 heofon under him. Ða ſceolde he ſendan ðunnaſ.
 ȝ lýȝetu. ȝ ƿindaſ. ȝ toſýrpan eall hira ȝeƿeorc
 mid. ȝ hi ſelſe ofſlean. Ðýllice leaſunga hi
 ƿorhton. ȝ mihton eaþe ſetȝan ſoþſpell. ȝis

again, the rebellious angels. Then said he: What thinkest thou? if any creature attempted to contend against his will, what could it do against *one* so powerful as we have proved him? Then said I: They cannot do any thing, though they will *it*. Then wondered he, and said: There is no being which can or will oppose so high a God. Then said I: I do not imagine that there is any thing which opposes, except what we before said. Then smiled he, and said: Be assured that that is the highest good, which so powerfully does every thing, and has created all things, and so widely every way extends, and so easily without any labour disposes every thing. Then said I: I well liked what thou before saidst, and this pleases me still better; but it shames me that I did not understand it before. Then said he: I wot thou hast often heard tell in old fables, that Jove, the son of Saturn, should be the highest god above other gods; and he should be the son of heaven, and should reign in the heavens; and the giants should be the sons of earth, and should reign over the earth; and then should they be as if they were sisters' children, for he should be the son of heaven, and they of earth. Then should it seem to the giants that he possessed their kingdom. Then were *they* desirous to break the heaven under him. Then should he send thunders, and lightnings, and winds, and therewith overturn all their work, and destroy them. Such fictions they invented, and might easily have related true history (if the fic-

him þa leaſunga næron ſpetran. ⁊ ðeah ſwiþe gelic
 þiſum. hi mihton ſecgan hwiċ dýrriġ Neſnod ſe
 gýgant worhte. ſe Neſnod wæs Chureſ ſunu.
 Chur wæs Chameſ ſunu. Cham Noeſ. ſe Neſnod
 het wýrcan ænne toſ on ðam ſelda þe Sennar
 hatte. ⁊ on þære ðiode þe Deina hatte. ſwiþe
 neah þære býrriġ ðe mon nu hæc Babilonia. ꝥ hi
 dýdon for þæm þingum ꝥ hi woldon witon hu heah
 hit wære to þæm heſone. ⁊ hu ðicce ſe heſon
 wære ⁊ hu fæſt. oððe hwæt þær ofer wære.
 Ac hit gebýrðe. ſwa hit cýnn wæs. ꝥ ſe god-
 cunda anweald hi toſtencte ær hi hit fullwýrcan
 moſton. ⁊ toweap þone toſ. ⁊ hiora manigne
 oferlog. ⁊ hiora ſwaſce toðælde on tſa ⁊ hund
 ſeoſontig geþeoda. Swa gebýrð ælcum ðara þe
 win þi þæm godcundan anwealde. ne gewerþ him
 nan weorþſcipe on þæm. ac wýr þe gewarod þe
 hi ær hæfdon :

§. V. Ac° loca nu hwæþer ðu wille ꝥ wit giet
 ſwýrigen æfter ænigne gewearðſnerre ſunþor.
 nu wit ꝥ awunden habbaþ. ꝥ wit ær rohton. ic
 wene þeah gif wit giet uncne word to romne fleaþ.
 ꝥ þær awyrunge ſum ſwearca up roþſæſnerre
 ðara þe wit ær ne gewaron. Ða cwæþ ic. Ðo ſwa
 ſwa ðu wille. Ða cwæþ he. Hwæt nænne mon nu
 ne treow ꝥ God ri ſwa mihtig ꝥ he mæge wýrcan
 ꝥ he wille. Ða cwæþ ic. Ne treow þær nan mon

tions had not been more agreeable to them) and yet very like to these. They might have related what folly Nimrod the giant wrought. Nimrod was the son of Cush; Cush was the son of Ham; and Ham of Noah. Nimrod gave order to erect a tower in the field which is called Shinar, and in the country which is called Dura, very near to the city which men now call Babylon. They did it for these reasons; that they wished to know how high it was to the heaven, and how thick the heaven was, and how firm, or what was over it. But it happened (as was fit) that the divine power dispersed them, before they could complete it, and overthrew the tower, and slew many a one of them, and divided their speech into seventy-two languages. So happens it to every one of those who strive against the divine power. No honour accrues to them thereby, but that is taken away which they before had.

§. V. But see now whether thou art desirous that we still should seek after any farther argument, now we have discovered what we before sought. I think, however, that if we again strike our words together, there may spring out some spark of truth, of those things which we have not yet observed. Then said I: Do as thou wilt. Then said he: No man doubts that God is so powerful that he is able to work whatsoever he wills. Then said I: No man doubts this, who knows any thing. Then said he: Does any man

ðe auht pat. Ða cpæþ he. Ðpæþen ænig mon
 pene ꝥ auht rie þær ðe Groð don ne mæge. Ða
 cpæþ ic. Ic hit pat ꝥ nauht nigr ðær ðe he don
 ne mæge. Ða cpæþ he. Penrt þu hpæþen he
 mæge ænig ýfel don. Ða cpæþ ic. Ic pat ꝥ he
 ne mæg. Ða cpæþ he. Soþ ðu gegrt. forþam
 hit is nauht. þær ýfel auht pæne þonne mihte
 hit Groð pýncan. forþý hit is nauht. Ða cpæþ ic.
 Me þincþ ꝥ þu me drelige and dýderie. gpa mon
 cild deþ. lætst me hider 7 ðider on gpa þicne
 puðu ꝥ ic ne mæg ut ariedian. forþæm ðu a
 ýmbe rticce fehrt eft on ða ilcan gpnæce. 7
 forlæst eft ða ær ðu hi geendod habbe. 7 fehrt
 on uncuþe. þý ic nat nu hpæt þu pilt. Me
 þincþ ꝥ ðu hperfeft ýmbuton gume pundenlice 7
 relucuþe gpnæce. ýmbe þa anfealdnerre þare god-
 cundnerre. Ic geman ꝥ þu me ær nehteft gum
 pundoplic gpell. be ðam þa ðu me nehteft ꝥ hit
 pæne eall an gefælþa 7 ꝥ hehste god. 7 cpæde
 ꝥ ða gefælþa pænon on ðam hehstan gode fæfte.
 7 ꝥ hehste god pæne Groð relf. 7 he pæne full
 ælcne gefælþe. and þu cpæde ꝥ ælc gefælig mon
 pæne Groð. 7 eft ðu fædeft ꝥ Groðer godnerf
 7 his gefælignerf 7 he relf þæt ꝥ pæne eall an.
 7 ꝥ þonne pæne se hehsta god. 7 to þæm gode
 ealle þa gerceapta fundiaþ ðe heona gecýnd healbaþ.
 7 pilmaþ ꝥ hi to cumen. 7 eac ðu fædeft ꝥ te
 Groð peolde eallra his gerceapta mid þam gteor-
 noþne his godnerre. 7 eac fædeft ꝥ ealle ge-
 rceapta hiona agnum pillum ungenedde him pænon
 underþeodde. 7 nu on laft þu fædeft ꝥ ýfel

think that there is aught which God cannot do? Then said I: I am persuaded that there is nothing which he cannot do. Then said he: Dost thou imagine that he can do any evil? Then said I: I know that he cannot. Then said he: Thou sayest truly, for it is nothing. If evil were any thing, then could God do it. Therefore it is nothing. Then said I: Methinks thou deceivest and deludest me, as any one does a child; *thou* leadest me hither and thither in so thick a wood that I cannot find the way out. For thou always, on account of some small matter, enterest again into the same argument, and again leavest that before thou hast ended it, and beginnest a fresh one. Therefore I know not what thou wouldest. Methinks thou art employed about some wonderful and extraordinary argument concerning the simplicity of the divine nature. I remember that thou formerly madest to me a wonderful speech, wherein thou toldest me, that it was all one, happiness and the highest good; and saidst, that the felicities were fixed in the highest good, and the highest good was God himself, and he was full of all happiness. And thou saidst, that every happy man was a God. And again thou saidst, that God's goodness, and his happiness, and himself, that this was all one, and was consequently the supreme good; and to this good all creatures which retain their nature tend, and are desirous to come. Moreover thou saidst, that God governed all his creatures with the rudder of his goodness; and also saidst, that all

næpe nauht. ⁊ eall ðiſ þu ȝeſehteſt to ȝoþe
 ȝſiþe ȝeſceadwiſlice buton ælcne leaſne nædelſan.
 Ða cwæþ he. Ðu ȝædeſt ær ꝥ ic þe ðſealde.
 Ac me þincþ ſeſum ꝥ ic þe nauht ne ðſelode.
 ac ȝæde ðe ȝſiþe lang ȝpell ⁊ punðſſlic ȝſiþe
 ȝeſceadlice be ðam Gode ðe wiſt unc ȝeſſſſn to-
 ȝebædon. ⁊ nu ȝet ic teohhie ꝥ ic ðe hſæt
 hſeȝu uncuþeſ ȝeſeccc be þam ilcan Gode. Hiſt
 iſ ȝecſynð ðæne ȝoðcundneſſe ꝥ hio mæȝ beon
 unȝemenged wið oþne ȝeſceafſta. buton oþerſna
 ȝeſceafſta ſultume. ȝſa ȝſa nan oþer ȝeſceafſt
 ne mæȝ. ne mæȝ nan oþer ȝeſceafſt be him
 ſeſum bion. ȝſa ȝſa ȝio Panmenideſ ſe ſceop
 ȝeððode and cwæþ. Ðe ælmihtȝa God iſ eallſna
 ðingȝa ſecccend ⁊ he ana unapendendlic puniaþ. ⁊
 eallſna ðana [apendendlicſna] ſelt. Forþæm ðu ne
 ðearſt nauht ȝſiþe punðſſȝan ðeah ſe ȝſiſſan
 æſter ðam þe ſe onȝunnon. ȝſa wið læſ ſoþða.
 ȝſa wið ma. ȝſæþer ſe hiſt ȝeſeccan maȝon.
 Ðeah ſe nu ſculon maneȝa ⁊ miſtlice biſna and
 biſpell ſeccan. ðeah hangaþ ure Mod ealne ſeȝ
 on þæm þe ſe æſter ȝſſſiaþ. ne ſo ſe na on
 ða biſena and on biſpell ſon ðana leaſſna ȝpella
 luſan. ac ſonþamþe ſe ſoðdon wið ȝebeacmian
 ða ſoþſæſtneſſe. ⁊ ſoðdon ꝥ hiſt ſuðde to
 nȝtte ðam ȝeheſendon. Ic ȝemunde nu ſihte
 þæſ ſiſan Platoneſ laſa ſuma. hu he cwæþ. ꝥ
 ſe mon ſe þe biſpell ſeȝȝan ſoðde. ne ſceolde
 ſon on to unȝelic biſpell ðæne ȝſſæce ðe
 he ðonne ȝſſeacan ſoðde. ac ȝeheor nu ȝe-
 þſlðelice hſæt ic nu ȝſſeacan ſille. ðeah hiſt þe

creatures, of their own will, uncompelled, were subject to him. And lastly thou saidst, that evil was nothing. And all this thou hast proved for truth very rationally, without any ambiguity. Then said he: Thou saidst, just now, that I deceived thee; but it seems to myself that I have not deceived thee, but have very rationally stated to thee a very long and wonderful argument, concerning that God to whom we some time ago prayed. And I still intend to teach thee somewhat unknown, concerning the same God. It is the nature of the Divinity, to be able to exist unmixed with other beings, *and* without the help of other beings; which nothing else is capable of. No other thing is able to exist of itself. Thus formerly Parmenides the poet sung, and said: The almighty God is ruler of all things, and he alone remains immutable, and governs all mutable *things*.—Therefore thou needest not greatly wonder, when we are enquiring concerning what we have begun, whether we may establish it with fewer words, or with more. Though we should produce many and various examples and comparisons, yet our mind always hangs on that which we are enquiring after. We do not make choice of examples and comparisons, for love of fictitious speeches, but because we desire therein to point out the truth, and desire that it may be useful to the hearers. I called to mind, just now, some instructions of the wise Plato; how he said, that the man who would make a comparison, should not choose a comparison foreign

geſýrn ær unnýt ðuhte. hræþer þe je ende
abet lician pille :

§. VI. Onzan^p ða rinþan. 7 cpæþ. Geſæliþ
biþ je mon. þe mæg geſeon. ðone hluttþan æpellm.
ðær hehtan goder. 7 of him ſelfum. apeorþan
mæg. ða ðioſtþo hiſ Moder. Þe ſculon zet of
ealþum leaþum ſpellum ðe ſum biſpell peccan.
Hit gelamp 7io. þ̅ te an heapepe. pær on
ðære þeode. þe Thracia hatte. 7io pær on Epeca
rice. je heapepe paſ ſpiþe. ungeſpægliþe god.
þær nama pær Onſeur. he hæfde an ſpiþe ænlic
piſ. 7io pær haten Eupýdice. þa onzann monn
ſecþan. be þam heapepe. þ̅ he mihte heapþian
þ̅ je puða paþode. 7 ða ſtanar hi ſtýpedon. for
þý ſpege. 7 pild deop. þær poldon to ipnan.
7 ſtandon. ſpilce hi tame pæron. ſpa ſtalle.
ðeah hi men. oððe hundar. piþ eodon. þ̅ hi hi
na ne onſcunedom. ða ſædon hi. þ̅ ðær hearp-
eper piſ. ſceolde acþelan. 7 hiþe ſaple. mon
ſceolde. lædon to helle. ða ſceolde je heapepe.
peorþan ſpa ſariþ. þ̅ he ne mihte. on zemong
oþrum mannum bion. ac teah to puða. 7 ſæt
on þam muntum. æþþer ge dæger. ge nihter.
peop 7 hearpode. þ̅ þa puðar biþodon. 7 ða ea
ſtodon. 7 nan heort. ne onſcunode. nænne
leon. ne nan hapa. nænne hund. ne nan neat.

^p Boet. lib. iii. metrum 12.

to the subject of his discourse. But hear now patiently what I shall farther say—though it should at first appear to thee inapplicable, whether the end may better please thee.

§. VI. *He* then began to sing, and said: Happy is the man who can behold the clear fountain of the supreme good, and can put away from himself the darkness of his mind. We will now, from old fables, relate to thee a story.—It happened formerly that there was a harper in the country called Thrace, which was in Greece. The harper was inconceivably good. His name was Orpheus. He had a very excellent wife who was called Eurydice. Then began men to say, concerning the harper, that he could harp so that the wood moved, and the stones stirred themselves at the sound, and wild beasts would run thereto and stand as if they were tame; so still, that though men or hounds pursued them, they shunned them not. Then said they, that the harper's wife should die, and her soul should be led to hell. Then should the harper become so sorrowful that he could not remain among other men, but frequented the wood, and sat on the mountains, both day and night, weeping and harping, so that the woods shook and the rivers stood still, and no hart shunned any lion, nor hare any hound, nor did cattle know any hatred or any fear of others, for the sweetness of the sound. Then it seemed to the harper, that he desired nothing in

nýrte nænne andan. ne nænne ege. to oþrum.
 for þære mýrhte ðær roner. Ða ðæm hearpere
 þa þuhte. ꝥ hine þa. naner ðinger ne lýrte on
 ðýrre worulde. Ða þohte he. ꝥ he wolde gerecan.
 helle Godes. 7 onginnan him. oleccan mid his
 hearnpan. 7 biddan ꝥ. hi him agearan. eft his
 wif. Ða he þa ðider com. þa rceolde cuman.
 þære helle hund. ongear hine. þær nama wæs
 Lerneur. re rceolde habban. þreo hearðu. 7
 ongan rægenian. mid his rceorte. 7 plezian wif
 hine. for his hearpunga. Ða wæs ðær eac. wifre
 egerlic gearweard. ðær nama rceolde beon Laron.
 re hæfde eac ðreo hearðu. 7 re wæs wifre oweald.
 Ða ongan ðe hearpere. hine biddan. ꝥ he hine
 gemundbýrde. þa hwile ðe he þær wære. 7 hine
 gearundne. eft þanon brohte. Ða gehet he him ꝥ.
 forþæm he wæs oþlýrt. ðær welocufan roner.
 Ða eode he furþor oþ he gemette. Ða gnaman
 Gydena. ðe folcýrce men. hataþ Papeas. Ða hi
 recgaþ. ꝥ on nanum men. nýton nane are. ac
 ælcum menn. wrecan be his gearwýrhtum. Ða hi
 recgaþ. ꝥ wealdan. ælces monnes wýrde. Ða on-
 gann he biddan. hiora mýrre. þa ongunnon hi
 wepan mid him. Ða eode [he] furþor. 7 him urnon
 ealle hellpanan ongear. 7 læddon hine. to hiora
 cýninge. 7 ongunnon ealle wrecan mid him. 7
 biddan ðær þe he bæd. And ꝥ unýrtille hweol.
 ðe Ixion wæs to gebunden. Lauða cýning for
 his wýrde. ꝥ oþrotod. for his hearpunga. And
 Tantalus re cýning. ðe on þýrre worulde. unge-
 methlice gearde wæs. 7 him þær ꝥ ilce. wif

this world. Then thought he, that he would seek the gods of hell, and endeavour to soften them with his harp, and pray that they would give him back his wife. When he came thither, then should there come towards him the dog of hell, whose name was Cerberus (he should have three heads) and began to wag his tail and play with him for his harping. Then was there also a very dreadful gate-keeper, whose name should be Charon. He had also three heads, and he was very old. Then began the harper to beseech him, that he would protect him whilst he was there, and bring him thence again safe. Then did he promise that to him, because he was captivated with the unaccustomed sound. Then went he farther, till he met the grim goddesses, whom the common people call *Parcæ*, of whom they say that they know no respect for any man, but punish every man according to his deserts, *and* of whom they say that they control every man's fortune. Then began he to implore their mercy. Then began they to weep with him. Then went he farther, and all the inhabitants of hell ran towards him, and led him to their king, and began all to speak with him, and to pray that which he prayed. And the unstill wheel, which *Ixion* the king of the *Lapithæ* was bound to for his guilt; that stood still for his harping. And *Tantalus* the king, who in this world was immoderately greedy, and whom that same vice of greediness followed there; he became quiet. And the vulture should cease, so that he

fýligde. þær ȝifepnerre. he ȝertilde. And ȝe
 Uultor. ȝeolde forlætan. ꝥ he ne ȝlat. þa
 liffe Týtier. Ðær cýninges. þe hine ær. mid
 þý ritnode. And eall hellpana. ritu ȝertildon.
 þa hpile Ðe he beforan þam cýninge hearpode.
 Ða he þa lange. ȝ lange hearpode. þa clipode.
 ȝe hellpanana cýning. ȝ cpæþ. Uton aȝifan. þæm
 efne hý ȝif. forþam he hi. hæfþ ȝearpode. mid
 hý hearpunga. Bebeað him Ða. Ðæt he ȝeara
 ȝifte. ꝥ [he] hine næfne. underbæc ne beȝape.
 ȝifþan he þononpearð ȝære. ȝ ȝæde. ȝif he hine
 underbæc beȝape. ꝥ he ȝeolde. forlætan þæt
 ȝif. Ac Ða lufe mon mæȝ ȝifþe uneafe. oððe
 na forbeodan. ȝila ȝei. hpæt Onfeur þa. lædde
 hý ȝif mid him. oþþe he com. on ꝥ ȝemære.
 leohtes ȝ þeoſtro. þa eode ꝥ ȝif æfter him.
 Ða he forþ on ꝥ leoht com. Ða beȝeah he hine
 underbæc. ȝif Ðær ȝifes. þa loȝede heo him
 ȝona. Ðar leaȝan ȝpell. læȝaþ ȝehpalcne man.
 þana þe ȝilnaþ. helle þioſtra. to ȝlionne. ȝ to
 þær ȝoþes. ȝodes liohte. to cumenne. ꝥ he
 hine ne beȝio. to hý ealdum ȝfelum. ȝpa ꝥ he
 hi eft. ȝpa fullice fullfremme. ȝpa he hi ær
 dyde. forþam ȝpa hpa ȝpa. mid fullon pillan. hý
 Mod pent. to Ða ȝflum. þe he ær forlet. ȝ
 hi Ðonne fulfremes. and he him þonne. fullice
 liciaþ. ȝ he hi næfne. forlætan ne þenþ. þonne
 forlyft he. eall hý ærpan ȝod. buton he hit
 eft ȝebete. Ðer endað nu. ȝeo Ðriðde boc
 Boetier. and onȝinþ ȝeo feorþe.

tore not the liver of Tityus the king, which before therewith tormented him. And all the punishments of the inhabitants of hell were suspended whilst he harped before the king. When he long and long had harped, then spoke the king of the inhabitants of hell, and said: Let us give the man his wife, for he has earned her by his harping. *He* then commanded him, that he should well observe that he never looked backwards after he departed thence, and said that if he looked backwards he should lose the wife. But men can with great difficulty, if at all, restrain love. Welaway! what! Orpheus then led his wife with him, till he came to the boundary of light and darkness. Then went the wife after him. When he came forth into the light, then looked he backwards towards the wife. Then was she immediately lost to him.—This fable teaches every man who desires to fly the darkness of hell, and to come to the light of the true good, that he regard not his old vices, so that he practise them again as fully as he before did. For whosoever with full will turns his mind to the vices which he had before forsaken, and practises them, and they then fully please him, and he never thinks of forsaking them; then loses he all his former good, unless he again amend it.—Here ends the third book of Boethius, and begins the fourth.

CAPUT XXXVI.

§. I.



DA^a se Wiſdom ða þiſ leof ſpiþe luſt-
 bæſlice ⁊ geſceadwiſlice aſungen hæfde.
 þa hæfde ic þa zet hwæt hwega gemýnd
 on minum Mode þæne unſotneſſe þe
 ic ær hæfde. ⁊ cwæþ. Eala Wiſdom. þu þe eart
 boda and ſonwýnel ðær ſoþan leohtes. hu pun-
 dorlic me ðincþ þ þ þu me neceſt. ſoþþæm ic
 ongiſte þætte eall þ þu me ær neahteſt me
 neahte God ðurh þe. ⁊ ic hit wiſte eac ær be
 ſumum dæle. ac me hæfde þioſ unſotneſ ames-
 nedne. þ ic hit hæfde mid ealle ſongiten. ⁊ þ
 iſ eac minne unſotneſſe ſe mæſta dæl. þ ic
 pundwiſe ſoþhwý ſe goða God læte ænig ýfel
 beon. oððe gif hit þeah bion ſcýle. ⁊ he hit
 geþaſian wile. ſoþ hwý he hit ðonne ſona ne
 ſſecce. Hwæt þu miht ðe ſelf ongiſtan þ þ iſ
 to pundſianne. ⁊ eac oþer ðing. me þincþ zet
 mane pundor. þ iſ þ te dýri ⁊ unſihtſiſneſ nu
 ſicſaþ oþer ealne middan eard. ⁊ ſe Wiſdom ⁊
 eac oþre cweſtaſ næhbaþ nan loſ ne nænne
 ſeoþſciſe on ðiſſe worulde. ac licgaþ ſoſſe-
 pene ſpa ſpa meox under ſeltune. ⁊ ýfele men
 on ælcum lande ſindon nu wýrþe. ⁊ ða goðan
 habbaþ manigfeald witu. Hwa mæg ſoþþæran þ

^a Boet. lib. iv. proſa 1.

CHAPTER XXXVI.

§. I.

HEN Wisdom had very delightfully and wisely sung this lay, then had I as yet some little remembrance in my mind of the trouble which I formerly had, and said: O, Wisdom, thou who art the messenger and forerunner of the true light, how wonderful does that appear to me, which thou declarest to me! Therefore I am persuaded that all which thou before saidst to me, God said to me through thee. And I also knew it before in some measure, but this sorrow had perplexed me so that I had entirely forgotten it. And this besides is the chief part of my unhappiness, that I wonder why the good God should suffer any evil to be; or if it yet must be, and he wills to permit it, why he then does not speedily punish it. Truly thou mayest thyself know that this is to be wondered at. And also another thing seems to me even a greater wonder, namely, that folly and wickedness now reign over all the middle-earth, and wisdom and other virtues have no praise nor any honour in this world, but lie despised like dirt in a dunghill; and in every land wicked men are now honoured, and the good have manifold punishments. Who can forbear lamenting this, and wondering at such a spectacle; that

he þ̅ ne riore- 7 r̅p̅ylcne p̅æfte ne pundriȝe.
 þ̅ te ærpe r̅p̅ylc ȝr̅el ȝer̅ȝr̅þan r̅ceolde under ðær
 ælmihtigan Godeȝ anpealde. nu pe riȝon þ̅ he
 hit pat. 7 ælc ȝod r̅ile. Ða cr̅æþ he. Gif hit
 r̅pa iȝ r̅pa ðu r̅ezȝt. ðonne iȝ þæt eȝerlicne
 ðonne ænȝ oþer broȝa. 7 iȝ endelear pundor.
 Ðam ȝelicoȝt þe on ȝumer cȝningeȝ hiȝede riȝen
 ȝȝldenu ratu 7 ȝȝlf̅r̅enu forȝepen. 7 t̅reopenu
 mon reorþiȝe. Hit niȝ no r̅pa r̅pa þu penȝt.
 ac ȝif ðu eall þ̅ ȝemunan riȝt þ̅ pe ær r̅pr̅æcon.
 mid ðær Godeȝ r̅ultume. Ðe pe nu ȝmbe
 r̅pr̅ecap̅. ðonne miht þu onȝitan þ̅ þa ȝodan
 bioþ riȝle realde. 7 þa ȝr̅elan nabbap̅ nænne
 anpeald. 7 þ̅ Ða cr̅æftaȝ ne bioþ nærpe buton
 heȝinge. ne buton edleane. ne þa unþeap̅aȝ næ-
 rpe ne bioþ unriȝnode. Ac þa ȝodan bioþ riȝle
 ȝer̅æliȝe. 7 þa ȝr̅elan unȝer̅æliȝe. Ic Ðe mæȝ
 eor̅ian ðær r̅piþe manega biȝna þa Ðe maȝon
 ȝet̅ȝm̅iȝan. to þam þ̅ þu naȝt h̅æt þu lænȝ
 rioreȝe. Ac ic Ðe r̅ille nu ȝiet ȝet̅æcan
 Ðone reȝ þe Ðe ȝelæt to þære heorenl̅ican
 biȝnȝ. Ðe þu ær of come. riððan þu onȝitȝt
 þurh mine lape h̅æt riore ȝer̅ælp̅ biþ. 7
 h̅ær hio biþ. Ac ic r̅ceal æreȝt Ðin Mod ȝer̅i-
 þer̅ian. þ̅ hit mæȝe hit þȝ eþ up ahebban ær
 Ðon hit r̅leogan onȝinne on Ða heahneȝre. þ̅ hit
 mæȝe hal 7 oreoreȝ r̅leogan to hiȝ earde. 7
 forl̅æt̅an ælce þara ȝed̅reȝed̅neȝra Ðe hit nu
 þ̅roap̅. riȝte him on minum h̅ædr̅æne. þoreȝe
 him on minne reȝ. ic bio hiȝ lat̅riore.

ever such evil should take place under the government of almighty God, when we know that he sees it, and wills all good. Then said he: If it is as thou sayest, then is this more dreadful than any other prodigy, and is endless wonder, most like to this, that in a king's court gold and silver vessels should be despised, and men should esteem wooden *vessels*. It is not as thou supposest. But if thou wilt call to mind all that which we have before said, then (with the help of God concerning whom we are now speaking) thou wilt be able to understand, that the good are always powerful, and the wicked have no power; and that virtues are never without praise or without reward, nor are vices ever unpunished; but the good are always happy, and the wicked unhappy. I can show thee very many examples of this, which may encourage thee, so that thou mayest not know what thou shouldest any longer lament. But I will now teach thee the way which will lead thee to the heavenly city, whence thou formerly camest, since thou knowest from my instruction what the true happiness is, and where it is. But I must first give wings to thy mind, that it may the sooner raise itself up, before it begins to fly on high; in order that it may, sound and untroubled, fly to its native country, and be free from every one of the afflictions which it now suffers. Let it sit in my chariot, *and* be conducted in my path: I will be its guide.

§. II. Ða^r ƿe ƿiſdom þa ðiſ ƿpell aƿeht hæfðe. þa onƿann he eft ƿiſƿan ƿ cƿæþ. Ic hæbbe ƿriþe ƿriſte ƿeþeƿa. ꝥ ic mæg ƿliogan oƿeƿ ðone hean hƿof þæſ heoƿoneſ. Ac þæſ ic nu moſte þin Mod ƿeſþeƿiƿan mið þam ƿiþeƿum. ꝥ þu mihteſt mið me ƿliogan. þonne miht ðu oƿeƿ-riſon ealle þaſ eoƿþlican þiſg. Eſ þu mihteſt ðe ƿliſon oƿeƿ þam ƿoðone. ðonne mihteſt þu ƿeſſon þa ƿolcnu under þe. ƿ mihteſt þe ƿliogan oƿeƿ þam ƿýne þe iſ betƿux þam ƿoðone ƿ þæne lýfte. ƿ mihteſt þe ƿeƿan mið þæne ƿun-
nan betƿýx þam tunƿlum. ƿ ðonne ƿeoƿþan on þam ƿoðone. ƿ ƿiððan to þam cealdan ƿtiſſan þe ƿe hataþ ſaturneſ ƿteoƿna. ƿe iſ eall iſg. ƿe ƿandſaþ oƿeƿ oþrum ƿteoƿnum uƿon ðonne æniſ oƿeƿ tunƿol. ƿiððon þu ðonne ƿoſþ oƿeƿ þone biſt aheƿoð. ðonne biſt þu buſan ðam ƿriſtan ƿoðone. ƿ lætſt þonne behindan þe þone hehſtan heoƿon. ƿiððan ðu miht habban ðinne ðæl ðæſ ƿoþan leohteſ. þæſ ƿiſaþ an cýniſg ƿe hæfþ anpealð eallra oþra cýniſga. ƿe ƿemetgaþ ðone bſidel. ƿ ꝥ ƿealðleþeƿ ealler ýmbþeoƿſteſ heoƿeneſ ƿ eoƿþan. ƿe an ðema iſ ƿeſtæþþiſg ƿ beoſht. ƿe ƿtiſþ þam hſæðſæne eallra ƿeſceafsta. Ac ƿiſ þu æſne cýmſt on þone ƿeƿ ƿ to ðæne ƿtope þe ðu nu ƿeoƿ ƿoſ-
giten haſſt. þonne ƿilt þu cƿeþan. Ðiſ iſ min ƿiht eþel. hionan ic ƿaſ æſ cumen. ƿ hionon ic ƿaſ acenneð. heſ ic ƿille nu ƿtandan ƿæſte.

^r Boet. lib. iv. metrum 1.

§. II. When Wisdom had ended this speech, he began again to sing, and said: I have very swift wings, so that I can fly over the high roof of heaven. But I must furnish thy mind with wings, to enable thee to fly with me; then mayest thou look down on all these earthly things. When thou art able to fly over the sky, thou mayest behold the clouds under thee, and mayest fly over the fire which is between the sky and the air, and mayest go with the sun between the stars, and then be in the sky, and afterwards near the cold star which we call Saturn's star. It is all icy; it wanders above other stars *and* higher than any other heavenly body. After thou art elevated far above it, then wilt thou be above the swift sky, and wilt leave behind thee the highest heaven. After this, thou mayest have thy portion of the true light. There reigns one king, who has rule over all other kings. He regulates the bridle and the rein of all the circumference of heaven and earth. The only judge is stedfast and bright. He directs the chariot of all creatures. But if thou ever comest into the path, and to the place which thou hast now forgotten, then wilt thou say: This is my proper country; hence I formerly came, and hence was I born; here I will now stand firm, I will never *go* hence! But, I wot, if it ever happen to thee that thou wilt or must again explore the darkness of this

nelle ic nu næfre hionon. Ic pat þeah gif ðe æfre gerynþ þ þu wilt oððe mozt eft fundian þara þioſtſa ðiſſe worulde. þonne geſihſt ðu nu þa unrihtſiſan cýninga ⁊ ealle þa oferimodan ſican bion ſwiþe unmihtige ⁊ ſwiþe earme ſneccan. þa ilcan ðe þiſ earme folc nu heaðoſt ondræt :

§. III. Ða' cwæþ ic. Eala ſiſdom. micel iſ þ ⁊ pundorlic þ þu gehættſt. ⁊ ic eac nauht ne tpeoge ðat ðu hit mæge gelæſtan. Ac ic þe halſige þ þu me no lenſ ne lette. ac getæc me þone weg. forþæm þu miht ongiſtan þ me lýt þæſ weges. Ða cwæþ he. Ðu ſcealt æreft ongiſtan þ þa godan habbaþ ſýmle anweald. and þa ýſelan næfre nænne. ne nænne cweſt. forþam hiona nan ne ongiſt þ te. god ⁊ ýſel bioþ ſýmle gewinnan. gif þa godan ðonne ſýmle habbaþ anweald. þonne nabbath þa ýſelan næfre nænne. forþam þ god and þ ýſel ſint ſwiþe unſampræde. Ac ic ðe wolde get be æghrum ðara hwæt hwega ſpeotolon geweccan. þ ðu mæge þý bet gelyfan ðe ic þe oþre hwile wecce be þam oþrum. oþre hwile be þam oðrum. Tpa ðing ſindon þe ælceſ monnes ingehanc tofundath. þ iſ þonne willa ⁊ anweald. gif ðonne hwæm þara tpega hwæþeneſ pana biþ. ðonne ne mæg he mid þam oþrum nan riht ſnemman. forþam nan nýle onginnan þ þ he nele. buton he nede ſcýle. ⁊ þeah he eall will. he ne mæg. gif he þæſ þinger anweald

world, then wilt thou observe unjust kings and all the proud rich, to be very unmighty and very miserable exiles; the same whom this wretched people now most dreads.

§. III. Then said I: O Wisdom, great and wonderful is that which thou promisest, and moreover I doubt not that thou canst perform it. But I beseech thee that thou wouldest not any longer hinder me, but teach me the way, for thou mayest perceive that I am desirous of the way. Then said he: Thou must first understand, that the good always have power, and the wicked never any, nor any ability, for none of them obtains it. Good and evil are always enemies. If therefore the good always have power, then the wicked never have any, because good and evil are entirely contrary. But I would inform thee somewhat more distinctly concerning each of them, that thou mayest the better believe what I shall sometimes tell thee concerning the one, and sometimes concerning the other. There are two things which every man's intention requires, namely, will and power. If therefore there is to any man a deficiency of either of the two, he cannot with the other effect any thing. For no one will undertake what he is unwilling, unless he needs must; and though he fully wills, he cannot *perform it*, if he

næfþ. be þæm þu miht ƿreotole onƿitan. ƿif
 þu ænine mon ƿerihƿt ƿillman þær þe he næfþ.
 ꝥ þam biþ anƿeald ƿana. Ða cƿæþ ic. Ðæt iſ ƿof.
 ne mæg ic þær ofƿacan. Ða cƿæþ he. Liſ þu
 þonne hƿæne [ƿerihƿt] þe mæg ðon ꝥ ꝥ he ðon
 ƿile. ne þe ðonne nauht ne tƿeoþ ꝥ ƿe hæbbe
 anƿeald. Ða cƿæþ ic. Ne tƿeoþ me þær nauht.
 Ða cƿæþ he. Ælc mon biþ ƿealdend þær þe he
 ƿelt. næfþ he nanne anƿeald þær þe he ne ƿelt.
 Ða cƿæþ ic. Ðær ic eom ƿeƿara. Ða cƿæþ he.
 Hƿæþer þu nu ƿet mæge ƿemunan ꝥ ic þe ær
 nehte. ꝥ ƿar ꝥ te ælceſ monner ingeþanc ƿilnaþ
 to þære ƿofan ƿeræþe to cumenne. ðeah he un-
 ƿelice hioƿa eapnige. Ða cƿæþ ic. Ðæt ic ƿeman.
 ƿenog ƿreotole me iſ ꝥ ƿeræð. Ða cƿæþ he.
 ƿemunƿt þu ꝥ ic þe ær ƿæde ꝥ hit ƿære eall an
 ƿoð ƿ ƿeræþa. ƿe þe ƿeræþa ƿeçð. he ƿeçþ ƿoð.
 Ða cƿæþ ic. Ic hæbbe ƿenog ƿerƿe on ƿemynðe.
 Ða cƿæþ he. Ealle men ge ƿode ge ƿfele ƿilnaþ
 to cumanne to ƿode. þeah hi hiſ miſtlice ƿill-
 nigen. Ða cƿæþ ic. Ðæt iſ ƿof ꝥ þu ƿerƿt.
 Ða cƿæþ he. ƿenog ƿreotol ꝥ iſ ꝥ te ƿof þi
 ƿint ƿode men ƿode. ðe hi ƿoð ƿemetap. Ða
 cƿæþ ic. ƿenog open hit iſ. Ða cƿæþ he. Ða
 ƿoðan beƿitaþ ꝥ ƿoð ꝥ hi ƿilnaþ. Ða cƿæþ ic.
 Sƿa me þinç. Ða cƿæþ he. Ða ƿfelan næƿon na
 ƿfele. ƿif hi ƿemetan ꝥ ƿoð ꝥ hi ƿilnaþ. ac ƿof
 þi hi ƿint ƿfele þe hi hit ne ƿemetap. ƿ ƿof þi
 hi hit ne ƿemetap. ðe hi hit on ƿiht ne ƿeap.
 Ða cƿæþ ic. Sƿa hit iſ ƿƿa ðu ƿerƿt. Ða cƿæþ
 he. Forþæm hit iſ nan tƿeo ꝥ þa ƿoðan biþ

has not power of that thing. Hence thou mayest plainly know, when thou seest any man desirous of that which he has not, that power is wanting to him. Then said I: That is true; I cannot deny it. Then said he: But if thou seest any one who can do what he desires to do, then there is no doubt to thee that he has power. Then said I: I have no doubt of it. Then said he: Every man is powerful so far as he exercises power. He has no power where he does not exercise power. Then said I: Of that I am convinced. Then said he: Canst thou now call to mind what I before told thee, namely, that the mind of every man desires to arrive at the true happiness, though they pursue *it* diversely? Then said I: That I remember; it is clearly enough proved to me. Then said he: Dost thou remember that I before said to thee, that it was all one, good and happiness? he who seeks happiness seeks good. Then said I: I have *it* sufficiently fixed in *my* memory. Then said he: All men, whether good or wicked, desire to come to good, though they desire it variously. Then said I: That is true which thou sayest. Then said he: It is sufficiently evident that good men are good, because they find good. Then said I: It is evident enough. Then said he: The good obtain the good which they desire. Then said I: So I think. Then said he: The wicked would not be wicked, if they found the good which they desire; but they are wicked because they do not find it, and they do not find it because they do not seek it rightly.

rimle paðende. ⁊ þa ýfelan nabbap nænne an-
pealb. for þý ða godan ꝥ god on riht recap.
⁊ ða ýfelan on poh. Ða cpæþ ic. Se þe penþ
ꝥ þiſ for ne rie. ðonne ne geleaf he nanef
roþef :

§. IV. Ða¹ cpæþ he. Ðpæþen penſt þu nu.
giſ tpezen men fundiaþ to anſe ſtope. ⁊ habbaþ
emn micelne pillan to to cumenne. ⁊ oþer hæfþ
hiſ ſota anpealb ꝥ he mæg gan þær he pile ſpa
ſpa eallum monnum gecýnde pære ꝥ hi mihton.
oþer næfþ hiſ ſota gepealb ꝥ he mæge gan. ⁊
pilnaþ þeah to farenne. ⁊ onginþ cniþpan on ðone
ilcan peg. hpæþen ðara tpezna þincþ þe mihtizna.
Ða cpæþ ic. Niſ ꝥ gelic. ſe biþ mihtizna ſe
ðe gæþ. þonne ſe þe cniþþ. forþam he mæg
cuman ef þider ðe he pile ðonne ſe oþer. ſege
eller ꝥ ðu pille. ꝥ pat ælc man. Ða cpæþ he.
Ðpa gelice beoþ þam godum ⁊ ðam ýfelum.
ægþær hioſa pilnaþ for gecýnde þæt he cume
to þam hehtan gode. Ac ſe goda mæg cuman
þýðen he pilnaþ. forþam he hiſ on riht pilnaþ.
⁊ ſe ýfela ne mæg cuman to þam þe he pilnaþ.
forþam he hit on poh recþ. Ic nat þeah þe eller
hpæt ðince. Ða cpæþ ic. Ne þincþ me nauht
oþneſ of þinum ſpellum. Ða cpæþ he. Genog
nihte þu hit ongiſt. ⁊ ꝥ iſ eac tacn ðinne
hæle. ſpa ſpa læca gepuna iſ ꝥ he cpeþaþ ðonne

¹ Boet. lib. iv. proſa 2.—Rurus inquit: Si duo ſint, &c.

Then said I: So it is as thou sayest. Then said he: Therefore it is no question, that the good are always powerful, and the wicked have no power, because the good seek good rightly, and the wicked wrongly. Then said I: He who thinks that this is not true, then believes he no truth.

§. IV. Then said he; Whether dost thou think? if two men are going to one place, and have equally great desire to arrive *there*, and one has the use of his feet so that he can go where he will, as it were natural to all men that they could; and the other has not the use of his feet that he can go, and yet is desirous to go, and begins to creep the same way—whether of the two dost thou think the more powerful? Then said I: There is no comparison. He is more powerful who goes, than he who creeps, because he can more easily come whither he will, than the other. Say what else thou wilt, every man knows that. Then said he: In like manner it is with the good, and the wicked. Each of them desires naturally that he may come to the highest good. But the good is able to come whither he desires, because he desires it rightly, and the wicked cannot come to that which he desires, because he seeks it wrongly. I know not but thou mayest think differently. Then said I: I do not think at all differently from what thou sayest. Then said he: Thou understandest it very rightly, and that is also a token of thy health;

hio seocne mon gereof. gef he hpelc unfræglic tacn him on gereof. me þincþ nu ꝥ þin gecýnd 7 ðin gepuna flite sriþe sriþlice riþ ðæm dýrige :

§. V. Ic^a habbe nu ongiten ꝥ ðu eart gearo to ongitanne mine lare. forþý ic þe polbe ge-gæderigan manigum srell 7 manega býrna. be þam ꝥ ðu mihtege þý eð ongitan hpæt ic secgan wille. Ongit nu hu unmihtige þa ýfelan men beof. nu hi ne magon cuman þider. ðider ða ungerihtigan gerceapra pilmaþ to to cumenne. 7 hu micle unmihtegnan hi pæron. gif hi hir nan gecýnde næfdon. beheald nu mid hu hefigne pacentan dýrigege 7 ungerælþa hi sint gebundene. Hpæt þa cýld. þonne hi furþum gan magon. 7 eac ða ealdan ceoplar. ða hpile þe hi gan magon. pilmaþ sumes peorþrcipes 7 sumne mænþe. Ða cild riðað on heora srafum. 7 manigrealdne plegan plegiaþ. Ðær hi onhýmaþ ealdum monnum. 7 ða dýregan nan puht nýllaþ onginnan. Ðær þe [hi] him aþþer mægen topanan oððe lofes oððe leana. ac doþ ꝥ pýpse is. isnaþ hider 7 ðider dpoligende under þam hrofe eallra gerceapra. 7 ꝥ te þa ungerittegan gerceapra pton. ꝥ nýton þa dýregan men. forþý sint ða cræftas betran ðonne ða unþeapas. forþam ðe ælc mon sceal bion gehara. sam he wille sam he nýlle. ꝥ se se anpaldgeost þe mæg becuman to þam hehtan hrofe eallra

^a Boet. lib. iv. prosa 2.—Sed. quoniam te ad intelligendum, &c.

as it is the custom of physicians to say when they see a sick man, if they observe in him any healthy token. I now perceive that thy nature and thy habit contends very successfully against error.

§. V. I have now found that thou art prompt to understand my doctrine. Therefore I am desirous to collect for thee many arguments and many examples, so that thou mayest the more easily comprehend what I am about to say. Observe therefore how unmighty wicked men are, when they cannot come thither where *even* irrational creatures are desirous to come; and how much more unmighty they would be if they had no natural inclination to it. Behold with how heavy a chain of folly and unhappiness they are bound. Even children, when they can just go, and also old men as long as they can go, are desirous of some honour and of some praise. Children ride on their sticks, and play at various sorts of play, wherein they imitate old men. But the unwise are not willing to attempt any thing whereby they may expect to themselves either praise or rewards. But *they* do what is worse, *they* run erring hither and thither under the roof of all things; and that which irrational creatures know, unwise men do not know. Therefore the virtues are better than the vices. For every man must be convinced, whether he will *or* whether he will not, that that person is most powerful who is able to arrive at the highest roof of all

gerceafta. ꝥ iſ God. Ðam niſ nan puht buƿan. ne nan puht benýþan. ne ýmbutan. ac ealle ðing ƿint binnan him on hiſ anpealde. ƿe God iſ ƿiþe to luſienne. Ðu ne cƿæde þu ær ꝥ ƿe ƿære an ƿeþe mihtigoſt ƿe þe mihte gan. Ðeah he polde. of þiſſe eorþan ende. ƿƿa þæt te nan ðæl ðiſſe eorþan ofeſ ꝥ nære. ꝥ ilce þu miht geþencan be Gode. ƿƿa ƿƿa ƿe ær cƿædon. ꝥ ƿe biþ mihtigoſt. þe to him cumon mæg. ƿoþam he no hƿiðeſ ofeſ ꝥ cumon ne mæg :

§. VI. Be * eallum þiſum ƿacum þu miht on-
gitan ꝥ þa godan bioþ ƿimle mihtige. ⁊ ýſelan
bioþ ælceſ mægeneſ ⁊ ælceſ cƿæfteſ hedælde.
hpý penſt þu ðonne ꝥ hi ƿoþlætan ða cƿæfteſ ⁊
ƿolgian ðam unþeapum. Ic pene Ðeah ꝥ þu ƿille
ƿecgan ꝥ hit ƿie ƿoþ ðýrige ꝥ hi hi ne cunnon
tocnapan. Ac hpæt ƿegſt Ðu ðonne ꝥ ƿie ƿoþ
cuþne. ðonne ƿio ungerceadƿiſneſ. hpí geþaſaþ
hi ꝥ hi bioð ðýrige. hpý nýllað hi ƿƿýnigan æfteſ
cƿæftum ⁊ æfteſ ƿiſdome. Ic ƿat þeah ꝥ ƿƿon-
goſneſ hi ofſit ⁊ hi mid ƿlæþe ofeſcýmþ. ⁊
giteung hi ablent. ƿit cƿædon Ðeah ær ꝥ nan
puht nære ƿýſſe þonne ungerceadƿiſneſ. Ac hpæt
ƿillaþ ƿe nu cƿeþan. gis ða gerceadƿiſan habbaþ
unþeapaſ ⁊ nillaþ ƿƿýnigan æfteſ ƿiſdome ⁊ æfteſ
cƿæftum. Ic ƿat Ðeah ꝥ þu ƿilt cƿeþan ꝥ ƿƿænneſ
⁊ ungemetƿæſtneſ hi ofſitte. Ac hpæt iſ ðonne
unſcƿengne ðonne ƿe mon þe bioð to ungemetlice

* Boet. lib. iv. proſa 2.—Ex quo fit, quod huic objacet, &c.

things, namely God, whom nothing is above, nor any thing beneath, or beyond, but all things are within him *and* in his power. God is greatly to be loved. Didst thou not before say, that that person was most powerful in walking, who could go, if he would, to the end of this earth, so that no part of this earth were beyond it? The same thou mayest conceive with respect to God (as we have before said)—that that person is most powerful, who can come to him, because he nowhere beyond that can come.

§. VI. From all these arguments thou mayest understand, that the good are always powerful, and the wicked are destitute of all power and all ability. Wherefore, then, dost thou think they forsake virtues and follow vices? But I suppose thou wilt say, that it is through ignorance, that they are not able to distinguish them. But what wilt thou then say, is worse than this ignorance? Why do they suffer themselves to be ignorant? Why will they not endeavour after virtues and after wisdom? But I know that indolence possesses them, and overcomes them with sloth, and covetousness blinds them. We have before said that nothing was worse than ignorance. But what then shall we say, if those who are capable of discerning, have vices, and will not endeavour after wisdom and after virtues? I know however that thou wilt say, that luxury and intemperance possesses them. But what is weaker than the man who is utterly subdued by the

ofergyrðed mid þam tedðnan flærce. buton he eft
 zefpice ⁊ pinne riþ þa unþeapaf ſpa he gpiþoſt
 mæge. Ac hpæt pilt ðu þonne cpeþan. 3if hpa
 puht nýlle riþ pinnan. ac mid fullan pillan foprlæt
 ælc god ⁊ fulgæþ þam ýfele. ⁊ biþ ðeah gercead-
 piſe. Ic ſecge ſie unmihtig ⁊ eac ealley nauht.
 fopþam ſpa hpa ſpa ðone gemænan god eallpa
 goda foprlæt. buton tpeonne biþ ſe nauht. Ac
 ſpa hpa ſpa pillnaþ þ he cnapftig ſie. he pillnaþ
 þ he piſ ſie. ſpa hpa ſpa þonne cnapftig biþ.
 he biþ piſ. ⁊ ſe ðe piſ biþ. he biþ god. ſe
 þe ðonne god biþ. ſe biþ gefælig. ⁊ ſe ðe ge-
 fælig biþ. ſe biþ eadig. ⁊ ſe þe eadig biþ. ſe
 biþ [God.] he þam dæle ðe ſe ær nehton on
 þiſſe ilcan bec. Ac ic pene nu hponne þ dýrige
 men pillon pundrian þæſ þe ic ær fæde. þ þaf
 þ te ýfele men næpon nauhtaf. fopþæmþe þapa
 iſ ma ðonne þapa oþpa. Ac ðeah hi hiſ nu næfpe
 ne gelefpan. þeah it iſ ſpa. ne mazon ſe næfpe
 geſeccan þone ýfelan mon clænne ⁊ untſiſealdne.
 þe ma þe ſe mazon hatan oððe habban deaðne
 mon fop cpucene. ne biþ ſe cpuca ðonne nýttrpa
 þe ſe deaða. 3if him hiſ ýfel ne hneopþ. Ac ſe
 þe ungeſeclice hoſaþ. ⁊ hiſ gecýnd nýle healðan.
 ne biþ ſe nauht :

§. VII. Ic' pene ðeah þ þu pille cpeþan þ
 hit ne ſie ealley ſpa gelic. þ ſe ýfela mæge ðon
 ýfel ðeah he god ne mæge. ⁊ ſe deaða ne mæge

⁊ Boet. lib. iv. proſa 2.—Sed poſſunt, inquires, mali, &c.

frail flesh, unless he afterwards desist, and contend against vices as he best may? But what wilt thou say, if any creature will not contend against *them*, but with full will forsakes all good and commits evil, and is nevertheless capable of discerning? I say *he* is unmighty, and moreover altogether nothing. For whosoever forsakes the universal good of all goods, without doubt is nothing. But whosoever desires that he may be virtuous, desires that he may be wise. Whosoever then is virtuous, is wise; and he who is wise, is good; he then who is good, is happy; and he who is happy, is blessed; and he who is blessed, is a God, so far as we have before mentioned in this same book. But I rather think that unwise men will wonder at that which I have just now said, namely, that wicked men were nothing; because there is a greater number of them than of the others. But though they never believe it, yet it is so. We can never reckon the wicked man pure and sincere, any more than we can call or esteem a dead man living. Nor indeed is the living better than the dead, if he repents not of his evil. But he who lives dissolutely, and will not preserve his nature, is not he nothing?

§. VII. I think, however, thou wilt say, that this is not altogether so credible, because the wicked *man* can do evil, though he cannot *do* good, and the dead can do neither. But I say to thee, that the power of the wicked does not come from any

nauþer don. ac ic ðe recge þæt je anpeald
 þara ýflena ne cýmþ of nanum cræfte. ac of
 unþearum. ac gif þa ýfelan ýmle gode pæron.
 ðonne ne dydon hi nan ýfel. ne biþ þ nane mihta
 þ mon mæge ýfel don. ac beoþ unmihta. gif þ
 roþ iþ þ pe ær gefýrn nehtan þ þ ýfel nauht ne
 rie. þonne ne pýncþ je nauht. je ðe ýfel pýncþ.
 Ða cræþ ic. Genog roþ þ iþ þ þu regyt. Ða
 cræþ he. Hu ne nehton pe ær þ nan puht næpe
 mihtizna ðonne þ hehýte god. Ða cræþ ic. Spa
 hit iþ gpa ðu regyt. Ða cræþ he. Ne hit þeah
 ne mæg nan ýfel don. Ða cræþ ic. Ðæt iþ roþ.
 Ða cræþ he. Hpæþer æniz mon pene þ æniz mon
 rie gpa mihtiz þ he mæge don eall þ þæt he
 pille. Ða cræþ ic. Ne penþ ðær nan mon ðe
 hiþ gepit hæfþ. Ða cræþ he. Hpæt ýfele men
 magon ðeah ýfel don. Ða cræþ ic. Eala [þ] hi
 ne mihton. Ða cræþ he. Hit iþ ppeotol þ hi
 magon don ýfel. 7 ne magon nan god. þ iþ for-
 þam ðe þ ýfel niþ nauht. ac þa godan. gif hi
 fulne anpeald habbaþ. hi magon don to gode þ
 þ hi pillaþ. forþý iþ je fulla anpeald to tellanne
 to þam hehýtum godum. forþam ægþer ge je
 anpeald. ge þa ofru god. and þa cræftaþ. þe
 pe longe ær nemdon. findon fæste on þam
 hehýtan gode. gpa gpa ælceþ huþeþ pah biþ fæst
 ægþer ge on ðære flone. ge on þæm hrofe.
 gpa biþ ælc god on Gode fæst. forþam he iþ
 ælceþ goder ægþer ge hrofe ge flon. Ðý iþ á
 to pilmanne þær anpealder. þ mon mæge god
 don. forþam þ iþ je betýta anpeald. þ mon

virtue, but from vices. But if the wicked were always good, then would they do no evil. It is not power, that any one is able to do evil, but is weakness. If that is true which we some time ago asserted, that evil is nothing, then he works nothing who works evil. Then said I: Very true is that which thou sayest. Then said he: Did we not prove before, that nothing was more powerful than the supreme good? Then said I: So it is as thou sayest. Then said he: Yet it cannot do any evil. Then said I: That is true. Then said he: Does any one suppose, that any man can be so powerful as to be able to do all that he wills? Then said I: No one supposes it, who has his senses. Then said he: But wicked men nevertheless can do evil. Then said I: I wish that they were not able. Then said he: It is evident that they can do evil, and cannot *do* any good. That is, because evil is nothing. But the good, if they have full power, are able to do whatsoever good they will. Therefore full power is to be reckoned among the highest goods; for both power and the other goods and advantages which we long ago mentioned, are fixed in the supreme good. As the wall of every house is fixed both to the floor and to the roof, so is every good fixed in God, for he is both the roof and the floor of every good. Therefore is the power that man may do good, ever to be desired; for that is the best power, that any one is able and willing to do well, whether with less means or

mæge 7 pille pell don. swa læssan swedum swa
 manan. swaþer he hæbbe. forþam swa hwa swa
 pillað god to donne. he pillnaþ god to habbenne.
 7 mid gode to bionne. for þis is se Platonef
 cride genog soþ. ðe he cwæþ. Ða swan ane
 mazon don to gode þ hi pilniaþ. Ða yfelan mazon
 onginnon þ hi pilniaþ. Ic nat nu þeah ðu pille
 cweþan þ Ða godan onginnon hwilum þ hi ne mazon
 forþbringan. Ac ic cweþe. þ hi hit bringaþ rimle
 forþ. þeah hi þ weorc ne mægen fulfremman.
 hi habbaþ ðeah fulne pillan. 7 se untweorcalda
 willa bioþ to tellenne for fullfremod weorc.
 forðam he næfre ne forlyft ðam leanum oððe
 her. oððe þær. oððe æghær. þeah willaþ Ða
 yfelan wyncan þ þ hi lyft. ðeah hit nu ne se
 nyt. ne forleozaþ hi eac þone pillan. ac habbaþ
 his wite. oþþe her. oððe elles hwær. oððe
 æghær. se yfel willa to þonne hiora wile. forþy
 hi ne mazon begitan þ god þ hi pilniaþ. for ðy
 hi hit wurh ðone pillan recað. nales wurh rihtne
 weg. Ðe yfela willa næfþ nænne geferscipe riþ
 þa gefælpa. Ða se swiðom þa ðis swell ariht
 hæfde. Ða ongan he eft ringan and ður cwæþ.

with greater, whichsoever he may possess. For whosoever wills to do good, is desirous to have good, and to be with good. Therefore is Plato's saying very true, which he said: The wise alone can do the good which they desire; the wicked can only attempt what they desire.—I know not, however, but thou wilt say, that the good sometimes begin what they cannot accomplish. But I say that they always accomplish it. Though they may not perfect the work, they have nevertheless full will, and the sincere will is to be reckoned for the perfect work. Therefore they never fail of rewards, either here, or there, or both. If the wicked have will to work what they list, though it is not now completed, they lose not also the will, but have its punishment, either here, or elsewhere, or both. So greatly does the evil will control them. They cannot obtain the good which they desire, because they seek it through this will, *and* not through the right way. The evil will has no fellowship with happiness. When Wisdom had finished this speech, he began again to sing, and thus said:

CAPUT XXXVII.

§. I.



LÆDER* nu an ƿpell be þam oƿer-
modum 7 þam unrihtƿiſum cýningum.
þa ƿe geſioþ ƿittan on þam hehrtan
heahſetlum. þa ƿcinaþ on manegra
cýnna hƿæg lum. 7 bioþ uton ýmbſtandende mid
miclon geƿerſcipe hioſa þegna. 7 þa bioþ mid
ſetlum. 7 mid gýlðenum hýlt ƿƿeordum. 7 mid
manigſealdum hepegeatƿum gehýrte. 7 þƿeatiaþ
eall moncýnn mid hioſa þrýmme. 7 ƿe ðe hioſa
pelt. ne muſnþ nauþer ne ƿriend ne ƿiend. þe
ma ðe ƿedende hund. ac bioð ƿriþe ungeƿſaeglice
upahaſen on hiſ Mode ƿorþam ungemetlican an-
pealde. Ac gif him mon þonne aƿint of þa claþaſ.
7 him oſtliþ þaſa þenunga 7 þaſ anpealdeſ.
ðonne miht þu gereon ꝥ he bioþ ƿriþe anlic
þaſa hiſ þegna ſumum ðe him ðaſ þeniaþ. buton
he ƿorþaſa ƿie. And gif him nu ƿeaſ gebýneþ
ꝥ him ƿýrþ ſume hƿile þaſa þenunga of tohen.
7 þaſa claþa. 7 þaſ anpealdeſ. þonne þincþ him
ꝥ he ƿie on canſerne gebroht. oððe on ſa-
centum. ƿorþam of þam unmetta. 7 þam un-
gemetlican gezeſelan. of þam ƿpetmettum. 7
of miſtlicum ðrýncum þaſ liþeſ. onƿaenaþ ƿio
pode þraꝥ þaſe ƿraenneſſe. 7 gebreþþ hioſa Mod

CHAPTER XXXVII.

§. I.

HEAR now a discourse concerning proud and unjust kings, whom we see sit on the highest thrones; who shine in clothes of many kinds; and are surrounded by a great company of their thanes, who are adorned with belts and with golden-hilted swords, and with manifold military weapons, and terrify all mankind with their greatness. And he who governs them, regards neither friend nor foe, any more than a mad hound; but is inconceivably lifted up in his mind, through unbounded power. But if any man should strip off from him the clothes, and deprive him of the retinue and the power, then wouldest thou see that he is entirely like to any one of those his thanes who serve him, unless he be worse. And moreover if it accidentally happen to him, that he at any time is deprived of the retinue, and of the clothes, and of the power, then it seems to him that he is brought to prison or to chains. Because, from excess, and from immoderate clothing, and from dainty foods, and from various drinks of the cup, the fury of lust is excited, and disquiets their minds very greatly. Then increases also arrogance and wickedness; and when they are offended, then is the mind scourged with the heat of anger, until they

ƿriþe ƿriþlice. þonne ƿeaxað eac þa ofenmetta ⁊ ungeþƿærner. ⁊ þonne hi ƿeonþað gebolgen. ðonne ƿýrþ þ Ꝁ Mod beƿrungeñ mid þam ƿelme þære hatheortneſſe. ofþæt hi ƿeonþað geſæfte mid þære unrotneſſe. ⁊ ƿa gehæfte. Siððan þ Ꝁ ðonne gedon biþ. ðonne onginþ him leogan ƿe tohopa þære ƿræce. ⁊ ƿa hƿær ƿa hiſ iſyung ƿillaþ. ðonne gehet him þær hiſ necceleſt. Ic þe ƿæde geſýrn ær on þiſſe ilcan bec. þ ealle geſceafra ƿillnodon ſumer goder. ƿon gecýnde. ac ða unrihtƿiſan cýngaſ ne maƿon nan god don. ƿon þam ic þe nu ƿæde. niſ þ nan ƿundor. ƿonþam hi hi underþiodaþ eallum þam unþeapum þe ic ðe ær nemde. ƿceal ðonne nede to þara hlaſorda dome þe he hine ær underþeodde. ⁊ þ te ƿýrþe iſ. þ he him nýle ſurþum ƿiþſinnan. þær he hit anginnan ƿolde. ⁊ ðonne on þam geƿinne þurh-ƿunian mihte. þonne næfde he hiſ nane ƿcýlde :.

§. II. Ða^a ƿe ƿiſdom ða þiſ leof aſungen hæfde. þa ongan he eft ƿpellian ⁊ þur cƿæþ. Geſiht ðu nu on hu miclum. ⁊ on hu diopum. ⁊ on hu ðioſtrum honaſeaþe þara unþeapa þa ýfelƿillendan ƿciciaþ. ⁊ hu ða godan ƿcinaþ beorht-
 tor þonne ſunne. ƿonþam þa godan næfþe ne beoþ bedældre þara edleana hioſa goder. ne þa ýſelan næfþe þara ƿita ðe hi geeaſniþ. Ælc þing þe on ðiſſe ƿoruldre gedon biþ. hæfþ edlean. ƿýrþce hƿa þ þ he ƿýrþce. oððe do þ þ he do.

^a Boet. lib. iv. prosa 3.

are distracted with unhappiness, and so enslaved. After this takes place, the hope of revenge begins to deceive them, and whatsoever the man's anger dictates, *he* promises himself his security thereby. I said to thee some time ago in this same book, that all creatures were naturally desirous of some good. But unjust kings can do no good, for the reason I have now given thee. That is no wonder, for they subject themselves to all the vices which I have already mentioned to thee. *Every one of them*, therefore, necessarily must *submit* to the power of the lords, to whom he has already subjected himself; and what is still worse, he will not even strive against them. If he were willing to attempt it, and were able to persevere in the contest, then would he be free from his guilt.

§. II. When Wisdom had sung this lay, he began again to speak, and thus said: Seest thou now in how great, and in how deep, and in how dark a sink of vices, the evil-willing are involved, and how the good shine brighter than the sun? For the good are never destitute of the rewards of their good, nor the wicked ever of the punishments which they deserve. Every thing which is done in this world has recompense. Let any one work what he may, or do what he may, he will ever have that which he earns. Moreover it is not unmeet (as was formerly the custom of

á he hæfð þ þ he earnaþ. Nij þ eac nauht
 unneht ꝥa ꝥa g10 Romana þear ꝥær. 7 zet 1ꝥ
 on manegum ðeodum. þ mon hehþ ænne hearoð-
 beah gylðenne æt romeꝥ ærnepegeꝥ ende. ƿærþ
 þonne micel folc to. 7 1ꝥnaþ ealle endemeꝥ.
 Ða þe hioꝥa ærninge tpepaþ. 7 ꝥa hꝥilc ꝥa
 æneꝥt to Ðam beage cýmþ. þonne mot ƿe hine
 habban him. ælc ƿilnaþ þ he ƿcyle æneꝥt to cuman
 7 hine habban. ac anum he Ðeah gebynaþ. ꝥa
 deþ eall moncýnn. on þýꝥ andpeapdan liƿe 1ꝥnaþ.
 and onettaþ. and ƿillmað ealles þær hehꝥtan goðeꝥ.
 ac hit 1ꝥ nanum men zetiohhod. ac 1ꝥ eallum
 monnum. ƿoꝥþæm 1ꝥ ælcum þearƿ þ he hiꝥie
 eallan mæꝥne æfteꝥ þære meðe. þære meðe ne
 ƿýꝥþ næꝥne nan goð man beðæled. ne mæꝥ
 hine mon no mið riht hatan ƿe goða. g1ꝥ he
 biþ þaþ hehꝥtan goðeꝥ beðæled. ƿoꝥþæm nan
 goð þeop ne biþ buton goðum eðleanum. Ðon
 Ða ýfelan þ þ hi Ðon. ƿýmle biþ ƿe beah goðeꝥ
 eðleaneꝥ þam goðum gehealden on ecneꝥe. ne
 mæꝥ þana ýfelena ýfel þam goðan beniman heoꝥa
 goðeꝥ 7 hioꝥa ƿliteꝥ. ac g1ꝥ hi þ goð buton
 himſelfum hæfðen. Ðonne meahte hi mon hiꝥ
 beniman. oþeꝥ tpega oððe ƿe Ðe hit æꝥ ƿealde.
 oððe oþeꝥ mon. Ac þonne ƿoꝥlieꝥt goð man hiꝥ
 leanum. Ðonne he hiꝥ goð ƿoꝥlæt. Ongit nu þ
 te ælcum men hiꝥ azen goð g1ꝥþ goð eðlean.
 þ goð þ te oninnan him ſelfum biþ. Ðpa ƿiꝥpa
 monna ƿile cpeþan þ æniꝥ goð man ƿe beðæled
 Ðær hehꝥtan goðeꝥ. ƿoꝥþam he ƿimle æfteꝥ þam
 ƿꝥincþ. Ac gemun Ðu ƿimle Ðær miclan 7 þær

the Romans, and yet is in many nations) that man should have a golden crown at the end of some course. Many people then come thereto, and all run equally, those who are confident in their running; and whichsoever first arrives at the crown, then may he have it to himself. Every one desires that he may first arrive and have it, but nevertheless it falls to one. So does all mankind in this present life—runs, and hastens, and is desirous of all the highest good. But it is offered to no one man, but is *offered* to all men. Therefore it is needful to every one that he endeavour with all his power after the reward. Of the reward no good man is ever deprived. A man cannot rightly call himself good, if he is destitute of the highest good, for no good servant is without good rewards. Let the wicked do what they may, the crown of good reward will always be possessed by the good for ever. The evil of the wicked cannot deprive the good, of their good and of their excellence. But if they had that good from without them, then could some one deprive them of it; either he who formerly bestowed it, or another man. But a good man then loses his rewards, when he forsakes his good. Understand, then, that to every man his own good gives good reward; that good which is in himself. What wise man will say, that any good man is destitute of the highest good? for he always labours after it. But meditate thou always on the great and the fair reward, for that reward is above all other rewards to be loved; and add that

fæȝnan eðleaner. forþam ꝥ eðlean iſ oſer ealle
oþre lean to luſienne. ⁊ do þær lean to þam
forerpecenan ȝodum þe ic ðe ær tealde on
ðriððan bec. þonne hi þonne ȝezaderude bioþ.
ðonne miht þu onȝitan ꝥ þa ȝerælþa ⁊ ꝥ hehȝte
ȝod biþ eall an. ⁊ ꝥ biþ Ġod. ⁊ þonne ðu miht
eac onȝitan ꝥ ælc ȝod man biþ eadiȝ. ⁊ ꝥ ealle
ȝerælige men beoþ Ġodas. ⁊ habbaþ ecu eðlean
hiopa ȝoder :

§. III. Forþam^b ne ðearf nænne ȝiſne mon
tpeogan. ꝥ ða ȝfelan nabban eac ece eðlean heopa
ȝfeleſ. ꝥ biþ ece ȝite. ðeah ðu nu pene ꝥ
hiopa [hpȝlc] ȝerelig ȝie heſ for ȝorulde. he
hæfþ ðeah ȝimle hiſ ȝfel mid him. ⁊ eac þær
ȝfeleſ eðlean ða hpile þe hit him liçaþ. Niſ nu
nan ȝiſ man ꝥ nȝte ꝥ te ȝod ⁊ ȝfel bioþ ȝimle
unȝeþpæne betpux him. ⁊ ȝimle on tpa ȝillaþ.
⁊ ȝpa ȝpa ðær ȝodan ȝodner biþ hiſ aȝen ȝod ⁊
hiſ aȝen eðlean. ȝpa biþ eac þær ȝfelan ȝfel hiſ
aȝen ȝfel. ⁊ hiſ eðlean. ⁊ hiſ aȝen ȝite. ne
tpeoþ nænne mon ȝiſ he ȝite hæfþ. ꝥ he næbbe
ȝfel. Ðpæt penaþ þa ȝfelan ꝥ he beon bedælde
ðara ȝita ⁊ ȝint fulle ælceſ ȝfeleſ. nallaſ no ꝥ
an ꝥ hi bioþ aſȝlde. ac forneah to nauhte ȝedone.
Onȝit nu be þam ȝodum hu micel ȝite þa ȝfelan
ȝimle habbaþ. ⁊ ȝehȝn ȝȝt ȝum biſpell. ⁊ ȝe-
healð þa pel þe ic þe ær ȝæde. Eall ꝥ. ꝥ te
anneſſe hæfþ. ꝥ pe ȝecȝaþ þæt te ȝie. ða hpile

^b Boet. lib. iv. prosa 3.—Quæ cū ita ſint, de malorum, &c.

reward to the before-mentioned goods which I formerly recounted to thee in the third book. When they are added together, then mayest thou perceive that happiness and the supreme good are all one, and that is God. And then thou mayest also perceive that every good man is happy, and that all happy men are Gods, and have eternal reward for their good.

§. III. Therefore no wise man needs to doubt, that the wicked have also eternal recompense of their evil, that is, eternal punishment. Though thou mayest suppose that any of them is happy here in respect of the world, he nevertheless has always his evil with him, and also the recompense of the evil, *even* whilst it gives him pleasure. There is no wise man who is ignorant that good and evil are always discordant between themselves, and always will diversely. And as the goodness of the good is his own good and his own reward, so is also the evil of the wicked his own evil and his reward, and his own punishment. No man, if he has punishment, doubts that he has evil. What! do the wicked think that they are exempted from punishments, and *yet* are full of all evil? Not only are they depraved, but *they are* almost brought to nothing. Understand therefore, from the good, how great punishment the wicked always have; and hear moreover an example, and retain those well which I before said to thee. Whatsoever

þe hit æt fōmne biþ. ⁊ ða framprædneſſe pe hataþ Ʒod. Ðra ſpa an man biþ man. Ða hpile ðe Ʒio. ſapl ⁊ ſe lichoma biþ ætſomne. þonne hi þonne Ʒeſindneðe bioþ ðonne ne bið he ꝥ ꝥ he ær pær. ꝥ ilce þu miht Ʒeþencan be ðam lichoman ⁊ be hiſ limum. Ʒiſ þara lima hpilc of biþ. ðonne ne biþ hit no full mon ſpa hit ær paſ. Ʒiſ eac hpýlc Ʒod man fſom Ʒode Ʒeſite. ðonne ne biþ he þe ma fullice Ʒod. Ʒiſ he eallunga fſom Ʒode Ʒeſite. þonan hit Ʒebýnaþ ꝥ ða ýfelan fſolaetaþ ꝥ ꝥ hi ær diðon. ne bioþ ꝥ ꝥ hi ær pærnon. Ac þonne hi ꝥ Ʒod fſolaetaþ ⁊ peorþaþ ýfele. ðonne ne beoþ hi nauhtaſ buton anlicneſ. ꝥ mon mæg Ʒeſion ꝥ hi Ʒio men pærnon. ac hi habbaþ þær menniſceſ ðonne þone betſtan ðæl fſolopen. ⁊ þone fſorcuþeſtan Ʒehealden. hi fſolaetaþ ꝥ Ʒe-cýndelice Ʒod. [þ] ſint menniſclice þeapaſ. ⁊ habbaþ þeah manneſ anlicneſſe ða hpile þe hi libbaþ .:

§. IV. Ac^e ſpa ſpa manna Ʒodneſ hi aheſþ oſeſ þa menniſcan Ʒecýnd. to þam ꝥ hi beoþ Ʒodaſ Ʒenemneðe. ſpa eac hioſa ýfelneſ apýppþ hi undeſ ða menniſcan Ʒecýnd. to þam ꝥ hi bioþ ýfele Ʒehatene. ꝥ pe cpeþaþ ſie nauht. Fopþam Ʒiſ ðu ſpa Ʒeplætne mon metſt ꝥ he biþ ahpærfeð fſom Ʒode to ýfele. ne miht ðu hine na mið ſihte nemnan man. ac neat. Ʒiſ þu þonne on hpilcum men onƷiſt. ꝥ he biþ Ʒiſſeſe

^e Boet. lib. iv. proſa 3.—Sed cùm ultra homines, &c.

has unity, that, we say, exists whilst it remains together, and this unity we call good. Thus a man is man, whilst the soul and the body are together. But when they are separated, then is he not that which he before was. The same thou mayest conceive concerning the body, and concerning its members. If any of the members is off, then it is not full man, as it before was. So if any good man depart from good, then is he not any more fully good—if he absolutely depart from good. When it happens that the wicked leave off what they before did, *they* are not what they before were. But when men forsake good and become wicked, then are they nothing but a resemblance, so that one may see that they formerly were men, but they have lost the best part of human *nature*, and kept the worst. They forsake the good of their nature, namely, human manners, and have nevertheless the likeness of man whilst they live.

§. IV. But as the goodness of men raises them above human nature, so far that they are named Gods; so also their wickedness depresses them below human nature, so far that they are called evil, which we say is nothing. Therefore if thou shouldest meet a man so debased that he is turned from good to evil, thou canst not rightly name him man, but beast. If then thou observest with respect to any man, that he is a covetous man and a spoiler, thou shouldest not call him man, but wolf. And the fierce *man*, who is a brawler,

7 neaƿene. ne ƿcealt þu hine na hatan man.
 ac ƿulƿ. And þone neþan þe biþ þƿeoƿteme. þu
 ƿcealt hatan hund. nallaƿ mann. And ðone leaƿan
 liƿteƿan. þu ƿcealt hatan ƿox. næƿ mann. And
 ðone unƿemetlice modeƿan 7 ƿƿriendan. ðe to
 micelne andan hæƿþ. ðu ƿcealt hatan leo. næƿ
 mann. And þone ƿænan. þe biþ to ƿlap. ðu ƿcealt
 hatan aƿra ma þonne man. And þone unƿemetlice
 eaƿƿan. þe him onðƿæt mape þonne he þuƿƿe.
 þu miht hatan haƿa. ma ðonne man. And þam
 unƿeƿtæþþeƿan 7 ðam hælgan. þu miht ƿecƿƿan
 þ hi biþ ƿinde ƿelicƿa. oððe unƿtillum ƿugelum.
 ðonne ƿemetƿæƿtum monnum. And þam þe ðu
 onƿitƿt þ he liþ on hiƿ lichaman luƿtum. þ he bið
 anlicorƿt ƿettum ƿƿinum. þe ƿimle ƿillnaþ licƿan
 on ƿulum ƿolum. 7 hi nýllaþ aƿƿýlƿan on hlut-
 tƿum ƿæteƿum. ac þeah hi ƿeldum hƿonne be-
 ƿƿemðe ƿeoƿþon. ðonne ƿleaþ he eƿt on þa ƿolu
 7 beƿealƿiaþ þæƿ on. Ða ƿe ƿiƿðom þa þiƿ ƿpell
 aƿeht hæƿðe. ða onƿan he ƿingan 7 þuƿ cƿæþ.

CAPUT XXXVIII.

§. I.



E^d [ðe] mæg ƿectan oƿ ealðum leaƿum
 ƿpellum ƿum ƿƿiþe anlic ƿpell þæƿe
 ƿƿæce þe ƿit nu ƿimbe ƿƿæcon.
 Ðit ƿebýƿeðe ƿio on Troiana ƿeƿinne
 þ þæƿ ƿæƿ an cýning þæƿ nama Aulixes. ƿe hæƿðe

^d Boet. lib. iv. metrum 3.

thou shouldest call hound, not man. And the deceitful, crafty *man*, thou shouldest call fox, not man. And the immoderately proud and angry *man*, who has overgreat malice, thou shouldest call lion, not man. And the dull *man*, who is too slow, thou shouldest call ass, rather than man. And the excessively timid, who is more fearful than he needs, thou mayest call hare, rather than man. And to the inconstant and the light, thou mayest say, that they are more like the wind, or volatile birds, than sedate men. And, to him whom thou observest lying in the lusts of his body; that he is most like to fat swine, which always desire to lie in foul mire, and will not wash *themselves* in pure waters; but if they sometimes rarely are made to swim, then cast *themselves* again into the mire, and wallow therein. When Wisdom had ended this speech, he began to sing, and thus said:

CHAPTER XXXVIII.

§. I.



CAN relate to thee from ancient fables, a story very similar to the saying which we have just now mentioned.— It happened formerly in the Trojan war, that there was a king whose name *was* Ulysses, who had two countries under the Cæsar.

τpa θioda under þam Karene. Ða θioda pæron
 hatene Iþacige 7 Retie. 7 ðær Karener nama
 pær Agamemnon. Ða se Aulixer mid þam Karene
 to þam gefiohte for. Ða hæfde he rume hundred
 rcipa. Ða pæron hi rume ten gear on þam
 gepinne. Ða se cýning eft ham cerde from þam
 Karene. 7 hi þ̅ land hæfdon gepunnen. Ða
 næfde ma rcipa þonne an. þ̅ pær ðeah þ̅ne neþne.
 Ða gertod hine heah peden 7 rtoru ræ. pearþ
 Ða forðripan on an iglond [ut on] ðære Vendel
 ræ. þa pær þær Apolliner dohtor. Iober runa. se
 Iob pær hiora cýning. 7 licette þ̅ he rceolde
 bion se hehrtæ God. 7 þ̅ ðýrige folc him ge-
 lýfde. forþamþe he pær cýne cýnner. 7 hi nýrton
 nænne oþerne God on ðæne tīman. buton hiora
 cýningas hi peorþodon for Godas. Ða rceolde
 þær Iober fæder beon eac God. þær nama pær
 Saturnus. 7 his rpa ilce [eal cýn] hi hæfdon
 for God. þa pær hiora an se Apollinus ðe se
 ær ýmb rpræcon. Ðær Apolliner dohtor rceolde
 bion gýdene. þære nama pær Kyrke. rīo hi
 rædon rceolde bion rriþe ðrýcraeftigu. 7 rīo
 punode on ðam iglande þe se cýning on forðripan
 pearþ ðe se ær ýmbe rpræcon. Ðio hæfde ðær
 rriþe micle perode hine ðegna. 7 eac oþerra
 mædena. Sona rpa hio gereah ðone forðripanan
 cýning þe se ær ýmbrpræcon. þær nama pær
 Aulixer. Ða ongan hio hine lufian. 7 hiora ægþer
 oþerne rriþe ungemetlice. rpa þ̅ te he for hine
 lufan forlet his rice eall. 7 his cýnpen. 7 punode
 mid hine oþ̅ ðone rīrft þ̅ his þegna hum ne

The countries were called Ithaca and Retia, and the Cæsar's name was Agamemnon. When Ulysses went with the Cæsar to the battle, he had some hundred ships. Then were they some ten years in that war. When the king again returned homeward from the Cæsar, and they had conquered the land, *he* had not more ships than one; but that was a vessel with three rows of oars. Then opposed him a great tempest and stormy sea. *He* was then driven upon an island, out in the Wendel Sea. Then was there the daughter of Apollo, the son of Jove. Jove was their king, and pretended that he should be the highest god, and that foolish people believed him, because he was of royal lineage, and they knew not any other god in that age, but worshipped their kings for gods. Then should the father of Jove be also a god, whose name was Saturn; and likewise all his kindred they held for gods. Then was one of them the Apollo whom we before mentioned. Apollo's daughter should be a goddess; her name was Circe. She, they said, should be very skilful in sorcery, and she dwelt in the island which the king was driven upon, whom we before mentioned. She had there a very great company of her servants, and also of other maidens. As soon as she saw the king driven *thither*, whom we before mentioned, whose name was Ulysses, then began she to love him, and each of them the other, beyond measure; so that he for love of her neglected all his kingdom and his family, and dwelt

mihton leng mid ȝepunian. ac for hiora earðes
 lufan 7 for ðære ƿræce tihodon hine to forlæ-
 tanne. Ða ongunnon leaƿe men ƿýrcan ȝpell. 7
 ƿædon þ̅ hio ƿceolde mid hire dnyrcræft. þa men
 forþnedan. 7 ƿeorpan hi an ƿilde deora lic. 7
 ƿiððan ƿlean on þa ƿaccentan 7 on corƿar. Sume
 hi ƿædon þ̅ hio ƿceolde forƿceorpan to leon. 7
 ðonne ƿeo ƿceolde ƿƿrecan. þonne ƿýnde hio.
 Sume ƿceolban bion eforar. 7 ðonne hi ƿceoldan
 hiora ƿar ƿioſian. þonne ȝnýmetodan hi. Sume
 ƿurdon to ƿulſan. Ða ðuton. ðonne hi ƿƿræcan
 ƿceolbon. Sume ƿurdon to þam deorcýnne þe mon
 hat tigrif. Ðra ƿeorð eall ƿe ȝeferſcipe for-
 hƿerſed to mytlicum deorcýnnum. ælc to ſumum
 dione. buton þam cýninge anum. Ælcne mete
 hi onſcunedom þe men etaf. 7 ƿilnodon ðara þe
 deor etaf. Nærdon hi nane anlicneſſe manna
 ne on lichoman ne on ſtemne. 7 ælc ƿiſſte
 ðeah hiſ ȝeƿit ſƿa ſƿa he ær ƿiſſte. þ̅ ȝeƿit
 ƿar ƿiþe forȝiende for þam ermbum ðe hi
 drogan. Ðræt þa menn ðe þýſum leaſungum
 ȝelefdon. ðeah ƿiſſton þæt hio mid þam dny-
 cræfte ne mihte ðara manna Modon pendan.
 þeah hio ða lichoman onpende. Eala þ̅ hit iſ
 micel cræft ðær Modes for ðone lichoman. Be
 ƿilcum 7 be ƿilcum þu miht ongitan þ̅ ƿe
 cræft þær lichoman biþ on þam Mode. 7 þ̅
 te ælcum men ma deſiaþ hiſ Modes unþeapar.
 ðær Modes tioþ eallne þone lichoman to him. 7
 þær lichoman mettſumneſ ne mæg þ̅ Mod eallunga
 to him ȝetion :.

with her until the time that his thanes would no longer remain with him, but, for love of their country, and on account of exile, determined to leave him. Then began false men to work spells And they said, that she should by her sorcery overthrow the men, and cast them into the bodies of wild beasts, and afterwards throw *them* into chains and fetters. Some, they said, she should transform to lions, which instead of speaking, roared. Some should be wild boars, and when they should lament their misfortune, then they grunted. Some became wolves. These howled when they should speak. Some became the kind of wild beast that is called tiger. Thus was all the company turned to wild beasts of various kinds, every one to some beast, except the king alone. Every meat they refused which men eat, and desired those which beasts eat. They had no resemblance of men either in body or in voice, yet every one knew his mind, as he before knew *it*. That mind was very sorrowful through the miseries which they suffered. Indeed the men who believed these fictions, nevertheless knew that she by sorcery could not change the minds of men, if she changed the bodies. How great an excellence is that of the mind in comparison of the body!—By these *things* and the like thou mayest learn, that the excellence of the body is in the mind; and that to every man the vices of his mind are more hurtful. *The vices* of the mind draw all the body to them, and the infirmity of the body cannot entirely draw the mind to it.

§. II. Ða° cƿæþ ic. Ic eom ȝeþaƿa ꝥ ꝥ iƿ
 ȝoþ. ꝥ þu ær ȝædeȝt. ꝥ ƿæȝ ꝥ hit nauht unȝiht
 ƿæne þæt mon ða ȝƿelpillenðan men hete netenu.
 oððe ƿilðeor. ðeah hi manneȝ onlicneȝƿe hæbben.
 Ac ȝiƿ ic hæƿðe ȝƿilcne anpealð. ȝƿylce ȝe æl-
 mihteȝa Ġod hæƿþ. ðonne ne lete ic no ða
 ȝƿelan ðerian ðam ȝoðum ȝƿa ȝƿiþe ȝƿa hi nu ðoþ.
 Ða cƿæþ he. Niȝ hit him no ȝƿa longe aleƿeð
 ȝƿa þe ðȝncþ. ac ðu miht onȝitan ꝥ him biþ
 ȝƿiþe hƿæðlice ȝeȝtȝneð hiopa opȝopȝneȝƿe. ȝƿa
 ic þe nu ȝihte ȝecȝan ƿille. ðeah ic ȝet emtan
 næbbe ƿop oþeȝƿe ȝƿnæce. ðær hi ðone un-
 nȝttan anpealð næƿðen þe hi ƿenap ꝥ hi habbaþ.
 ðonne næƿðon hi ȝƿa micel ƿite ȝƿa hi habban
 ȝculon. Ða ȝƿelan biþ micle unȝeȝælȝȝan þonne.
 [ðonne] hi maȝan þuȝhtion þæt ȝƿel ꝥ hi lȝȝt.
 þonne hi þonne bion. þonne hi hit ðon ne maȝon.
 ðeah ðiȝ ðȝȝȝe men ne ȝeleȝan. Hit iȝ ȝƿiþe ȝƿel
 ꝥ mon ȝƿel ƿille. ȝ hit iȝ þeah micle ƿȝȝe ꝥ
 hit mon mæȝ ðon. ƿopþæm ȝe ȝƿela ƿilla biþ
 toȝtenced. ȝƿa þe ȝecelȝ beȝopȝan ƿȝȝe. ȝiȝ mon
 ꝥ ƿeopȝc þuȝhtion ne mæȝ. Ac ða ȝƿelan habbaþ
 hƿilum ðȝio unȝeȝælþa. an iȝ ꝥ hi ȝƿel ƿillaþ.
 oþer ꝥ ꝥ hi maȝon. þȝiððe ꝥ hi hit þuȝhtioþ.
 ƿopþamþe Ġod hæƿþ ȝetiohhod to ȝellenne ƿitu
 ȝ ermþa þam ȝƿelum monnum ƿop hiopa ȝƿlum
 ƿeopȝcum. Ða cƿæþ ic. Ðƿa hit iȝ ȝƿa ðu ȝeȝȝt.
 ȝ þeah ic ƿoððe ȝeȝȝȝcan. ȝiȝ ic mihte. ꝥ hi
 næƿðon þa heopðæȝþa ꝥ hi mihton ȝƿel ðon. Ða

§ 11. Then said I: I am convinced that that is true which thou before saidst, namely, that it would not be unfit that we should call evil-willing men, cattle, or wild beasts, though they have the resemblance of man. But if I had such power as the almighty God has, then would not I permit the wicked to injure the good so much as they now do. Then said he: It is not permitted to them so long as thou supposest. But thou mayest be assured that their prosperity will be very soon taken from them, as I will shortly inform thee, though I have not leisure now on account of other discourse. If they had not the vain power which they think they have, then would they not have so great punishment as they shall have. The wicked are much more unhappy when they are able to accomplish the evil which they list, than they are when they are unable to do it; though these unwise men do not believe it. It is very miserable that any man wills evil, and it is still much worse that he is able to do it; for the evil will is dispersed like frankincense before the fire, if man is not able to accomplish the work. But the wicked have sometimes three misfortunes: one is, that they will evil; the second, that they are able *to do it*; the third, that they accomplish it. For God has decreed to give punishments and calamities to wicked men for their evil works. Then said I: So it is as thou sayest; and yet I would wish, if I might, that they had not the unhappiness of being able to do evil. Then said

cræþ he. Ic pene þeah ꝥ him loſige ge anpeald
 ær þonne ðu poldeſt. oððe hi penen. forþæm
 nan puht niſ lang færeſ on þiſ andſpearðan liſe.
 þeah monnum þýnce ꝥ hit lang ge. Ac gwiþe
 oſt ge micla anpeald ðara ýſelena gehniſt gwiþe
 færlíce. gwa gwa gneat beam on wýða wýncþ
 hludne dýnt ðonne men læſt penaf. ⁊ forþam
 ege hi bioþ gimle gwiþe earme. Liſ hi ðonne
 hioſa ýſel earme gedede. hu ne biþ þonne gimle
 ꝥ lange ýſel wýſſe ðonne ꝥ gcoſte. Deah nu
 þa ýſlan næſſe ne purdon deade. Deah ic polde
 cweþan ꝥ hi wæron earmoſte. Liſ þa earmþa
 ealle roþe giſt. De ge lange ær ýmbe nehton.
 ꝥ ða ýſelan heſ on worulde habban geoldan.
 þonne iſ þæt geſeotol. ꝥ þa earmþa beoþ endeleaſe
 þe ece bioþ. Ða cræþ ic. Ðæt iſ purdonlic ꝥ
 ðu geſt. ⁊ gwiþe earfoþlic dýſegum monnum
 to ongiſtanne. Ac ic ongiſte þeah ꝥ hit belimþ
 genog. wel to þære gſſæce þe wiſt ær ýmbe
 gſſæcon. Ða cræþ he. Ic ne gſſece nu no to
 dýſegum monnum. ac gſſece to þam þe williaþ
 wiſdom ongiſtan. forþæm ꝥ biþ tacn wiſdomeſ.
 ꝥ hine mon willige heſan ⁊ ongiſtan. Ac giſ
 dýſigra hwone tſege æniſeſ ðara gſſella. De ge
 ær ýmbe gſſæcon on þiſſe ilcan bec. ðonne
 geſece he. giſ he mæge. oþer tſeſa oððe
 þara gſſella gum leaſ oððe ungelic deare gſſæce
 þe wiſt æfteſ gſſiaþ. oððe þwiðde penð ongiſte
 ⁊ geleſe ꝥ wiſt on niht gſſien. giſ he þara nan
 ne deþ. ðonne nat he hwæt he menþ.

he: I think however that that power will be lost by them sooner than *either* thou or they would expect. For nothing is of long duration in this present life, though it seem to men that it be long. But frequently the great power of the wicked falls very suddenly, even as a great tree in the wood makes a loud crash when men least expect; and through fear they are always very miserable. But if their wickedness makes them miserable, is not then the long evil always worse than the short? Though the wicked never died, I should still say that they were most miserable. If the miseries are all true, which we long ago discoursed about, which the wicked should have in this world, then is it evident that those miseries are infinite which are eternal. Then said I: That which thou sayest is wonderful, and very difficult to be understood by ignorant men. But I nevertheless perceive that it agrees very well with the argument which we were before holding. Then said he: I am not now speaking to ignorant men, but am speaking to those who desire to understand wisdom; for it is a token of wisdom, that any one is willing to hear and understand it. But if any of the unwise doubts any of the reasonings which we have already used in this same book, let him point out, if he can, some one of the arguments *which is* either false, or inapplicable to the subject about which we are enquiring; or, thirdly, let him turn, understand, and believe that we argue rightly. If he will do none of these *things*, then he knows not what he means.

§. III. Ac^f ic ðe mæg get tæcan oþer ðing þe dýregum monnum pile ðincan get ungeleþendlicne. ⁊ iſ ðeah zenog gelic þam ſpelle ðe piſ æfter ſpýriað. Ða cƿæþ ic. Ðræt iſ þ̅ la ðinga. Ða cƿæþ he. Ðit iſ þ̅ þ̅ ða ýſelan bioþ micle geræliſſan ðe on ðýſſe ƿorulde habbaþ micelne ƿean ⁊ manizſeald ƿite ƿor hýna ýſelum. Ðonne þa ſien þe nane ƿræce nabbað. ne nan ƿite on þýſſe ƿorulde ƿor hýra ýſle. Ne ƿene ðeah nan mon þ̅ ic ƿor þæm anum ðýllic ſpnece. ðe ic ƿolde unþeapſ tælan. ⁊ gode heſian. ⁊ mid ðæpe biſne men ðneatian ⁊ tihtan to godum ðeapum. ƿorþam ege ðær ƿiteſ. ac ƿor oþrum þingum ic hit ſpnece get ſpíþor. Ða cƿæþ ic. ƿor hƿilcum oþrum ðingum ƿoldeſt þu þ̅ ſpnecan. buton ƿorþam ðe þu nu ſædeſt. Ða cƿæþ he. Gemunſt þu þ̅ piſ ær ſpnræcon. þ̅ ƿær þ̅ þa godan hæfden ſýmle anſeald ⁊ geſælþa. ⁊ þa ýſelan næfden næſne nauþer. Ða cƿæþ ic. Ðæt ic geman. Ða cƿæþ he. Ðræt ƿenſt þu nu. gif þu geſiht hƿýlcne ſpíþe ungeræliſſne mon. ⁊ ongiſt ðeah hræt hƿegu godeſ on him. hræþer he ſie ſpa ungeræliſ ſpa ſe þe nan puht godeſ næfþ. Ða cƿæþ ic. Ðe me þýncþ geſæliſſna. ðe hræt hƿegu hæfþ. Ða cƿæþ he. Ac hu þýncþ ðe þonne be þam þe nan puht godeſ næfþ. gif he hæfþ ſumne eacan ýſeleſ. ſe þu ƿilt ſecgan þonne get ſie ungeræliſſna þonne ſe oþer. ƿor þær ýſeleſ eacan. Ða cƿæþ ic. Ðri ne ſceolde

^f Boet. lib. iv. proſa 4.—Nam hoc quoque quod dicam, &c.

§. III. But I can still teach thee another thing, which to ignorant men will seem yet more surprising, and is nevertheless suitable enough to the argument which we are holding. Then said I: What thing is that? Then said he: It is this, that those wicked *persons* are much more happy, who in this world have great misery and manifold punishment for their crimes, than those are who have no suffering or punishment in this world for their guilt. Let no one, however, suppose, that I speak thus, merely because I would reprove vices and praise virtue, and by the example urge and persuade men to good conduct through fear of punishment; but I speak it still more for other reasons. Then said I: For what other reasons wouldest thou speak it, except what thou hast just mentioned? Then said he: Dost thou recollect what we before said, namely, that the good always had power and happiness, and the wicked never had either? Then said I: That I remember. Then said he: But what thinkest thou, if thou seest any man very unhappy, and yet perceivest something of good in him; is he as unhappy as the man who has no good *in him*? Then said I: He appears to me more happy, who has something *of good*. Then said he: But what then dost thou think concerning him who has no good, if he has some addition of evil? He, thou wilt say, is still more unhappy than the other, through the addition of evil. Then said I: Why should not I think so? Then said he: Admitting that it so appears to

me swa ðincan. Ða cwæþ he. Telo þonne þ þe swa þincþ. ongiť ðonne mid inneþearðan Mode þ þa ýfelan habbaþ swiðle hwæt hwegu godes on gemong hiora ýfel. þ is hiora wite þ mon mæg swiðe eaðe gereccan mid swihte him to gode. Ac þa þe him biþ unswiðnode eall hiora ýfel on ðýrre worulde. habbaþ swið ýfel hefigne 7 swe- cendlicre þonne ænig wite swie on þýrre worulde. þ is þ þ him biþ ungeswiðnode hiora ýfel on þýrre worulde. þ is þ swiðotolofte tacn þæs mæstan ýfeles on þýrre worulde. 7 þæs swýrtan edleanes æfter ðýrre worulde. Ða cwæð ic. Ne mæg ic ðæs ofracan. Ða cwæþ he. Forþæm swið unge- swelignan þa ýfelan. forþæm him biþ buton ge- swýhtum forgiřen hiora ýfel. ðonne þa swien þe him biþ hiora ýfel geleanod be heora geswýhtum. forþæm hit is swiht þ mon ýfelige þa ýfelan. 7 hit is soð þ hi mon læte unswiðnode. Ða cwæþ ic. Hwa ofræcþ þæs. Ða cwæþ he. Ne mæg nan man ofracan þ hit ne swie eall god þ te swiht biþ. 7 eall ýfel þ te soð biþ. Ða cwæþ ic. Ic eom swiðe gednefed mid ðýrre swiðæce. 7 pundrige forþri swa swiðswið dema ænige unswihte gif we wille for- giřan. Ða cwæþ he. Be hwam cweřt þu þ. Ða cwæþ ic. Forþamþe ðu ær cwæde þ he unswiht dýde. þ he lete unswiðnod þa ýfelan. Ða cwæþ he. Ðæt is his weorþscipe. þ he swa gifol is. 7 swa swiðlice gifð. þ is micel gifu þ he gebit oððæt ða ýfelan ongiťað hyra ýfel 7 gecýrpað to gode. Ða cwæþ ic. Nu ic ongiťe þ hit nis ece gifu þ he gifþ þam ýfelum. ac is hwæt hwegu

thee, understand with inward mind, that the wicked have always something of good among their evil, namely, their punishment, which we may very easily *and* justly reckon to them as good. But those *persons* whose evil is all unpunished in this world, have an evil heavier and more dangerous than any punishment in this world is, namely, that their evil is unpunished in this world, which is the most evident token of the greatest evil in this world, and of the worst recompense after this world. Then said I: I cannot deny this. Then said he: Therefore the wicked are more unhappy, because their wickedness is undeservedly forgiven them, than they are if their wickedness is recompensed according to their deserts. Therefore it is right that evil should be inflicted on the wicked, and it is wrong that they should be suffered to go unpunished. Then said I: Who denies this? Then said he: No man can deny, that every thing is good which is right, and every thing evil which is wrong. Then said I: I am much troubled with this discourse, and wonder why so righteous a Judge should bestow any unjust gift. Then said he: Wherefore sayest thou that? Then said I: Because thou before saidst that he did wrong, inasmuch as he left the wicked unpunished. Then said he: That is his glory, that he is so bountiful, and bestows so abundantly. It is a great gift, that he waits till the wicked are sensible of their wickedness and turn to good. Then said I: Now I understand, that it is not an eternal gift which he

eldung ⁊ anbið þær hehrtan deman. Forþam anbiðe ⁊ forþam geþýlde me þincþ ꝥ he rie þe rriþor forþepen. ⁊ þeah me licap ðiſ rpell zenog pell. ⁊ þýncþ me zenog gelic þæm þe ðu ær ræderc :

§. IV. Ac^s ic ðe halrige zet ꝥ ðu me regge hræþer ðu pene ꝥ þa ýſelan habban æniꝝ riſe æfter ðiſſe worulde. oððe þa zodan æniꝝ edlean heora zoder. Ða cwæþ he. Hu ne ræde ic ðe ær ꝥ þa zodan habbaþ edlean hiora zoder. æzþer ze her. ze on ecnerre. ⁊ ða ýſelan eac habbaþ edlean heora ýſeler. æzþer ze her. ze eft on ecnerre. Ac ic wille dælan ða ýſelan. Ðam ýſelum nu on tpa. forþamþe oþer dæl þara ýſelena hæfð ece riſe. forþam hi nanne mildheortnerre ne geeapnodon. oþer dæl rceal beon zeclænrod. and ða amered on þam heoronlicon rýne. rpa her biþ rýlfori. forþam he hæfþ rume geeapnunga rumeſe mildheortnerre. forþam he mot cuman æfter þam earroþum to ece aſe. Lit ic þe mihte reccan mare. æzþer ze be þam zodum. ze be þam ýſlum. ziſ ic nu. æmtan hæfde. Ac ic ondræde ꝥ ic forlete ꝥ rit ær æfter arýnedon. ꝥ rær ꝥ rit woldon zereccan ꝥ ðu ongeate ꝥ þa ýſlan næfdon nænne anweald. ne nænne weorþſcipe. ne on ðiſſe worulde. ne on þæne toweardan. forþæm þe þuhte ær ꝥ

^s Boet. lib. iv. prosa 4.—Sed queso, inquam, te, nullane animarum, &c.

bestows upon the wicked, but is rather the waiting and delay of the supreme Judge. On account of *his* delay and forbearance, methinks he is the more contemned; and yet this argument pleases me well enough, and seems to me agreeable enough to what thou before saidst.

§. IV. But I beseech thee now that thou wouldest tell me, whether thou thinkest that the wicked have any punishment after this world; or the good any reward for their goodness? Then said he: Did not I say to thee before, that the good have recompense for their goodness, both here and for ever; and the wicked also have recompense for their wickedness, both here and also for ever? But I will now divide the wicked from the wicked, in two parts. For one part of the wicked shall have eternal punishment, because they have deserved no mercy; and the other part shall be purified and proved in the heavenly fire, as silver here is, because it has some desert of some mercy, wherefore it may after these troubles come to everlasting honour. Still I could instruct thee more, both concerning the good, and concerning the wicked, if I now had leisure. But I fear that I should neglect what we were before seeking after, namely, that we would argue so as to convince thee that the wicked had no power, nor any honour, either in this world or in that to come. For formerly this appeared to thee the worst

eallra ðinga rýrnreft ꝥ þu penðeft ꝥ hi hæfðon to micelne. ⁊ ꝥ ealne peg ríorðeðft ꝥ hi ealne peg næron on ríte. ⁊ ic þe ræðe ealne peg ꝥ hi næfre ne bioþ buton ríte. þeah ðe rpa ne ðince. Ac ic pat ðeah ꝥ þu rílt ríorfan ꝥ hi rpa langne rýrnft habbaþ leafr ýfel to ðonne. ⁊ ic þe ræðe ealne peg ꝥ re rýrnft biþ rpiþe lýtle hpile. and ic ðe rege get. rpa rpa he lengra biþ. rpa hi bioþ ungerælignan. ꝥ him pæne ealna mæft un-
 rælþ ꝥ ꝥ re rýrnft pæne of domef dæg. And ic ðe ræðe eac ꝥ ða pæron ungerælignan ðe him unrihtlice hiora ýfel forþopen pæne. þonne þa pænen þe him hiora ýfel rihtlice ongezpæcen pæne. get hit gebýneþ ꝥ ðe þincþ ꝥ þa onrornan biþ [gerælignan] ðonne þa gepitnodan :

§. V. Ða^a cpæþ ic. Ne ðincþ me næfre nanpuht rpa roþlic rpa me þincþ ðin rpell þæm timum þe ic þa gehere. Ac gif ic me penðe to ðíref folcef dome. þonne niŕ hit no ꝥ an ꝥ hi nýllaþ þíŕŕe ðínne pace gelean. ac hi hit nellap funþum gehínan. Ða cpæþ he. Niŕ ꝥ nan pundoŕ. Ðpæt þu paŕt ꝥ þa men þe habbaþ un-
 hale eagan. ne maŕon ful eaþe locian onŕean þa runnan ðonne hio beoŕhtoŕt rcinþ. ne funþum on rýne. ne on nan puht beoŕhteŕ hi ne lýŕt locian. gif re æppel leŕ biþ. rpa bioþ þa rýnn-

^a Boet. lib. iv. prosa 4.—Tum ego, Cùm tuas, inquam, rationes, &c.

of all things, that thou thoughtest they had too much; and *thou* always lamentedst, because they were not always punished; and I always said to thee, that they never are without punishment, though it appear not so to thee. But I know, however, that thou wilt lament that they have so long time permission to do evil, and I have always said to thee, that the time is a very little while; and I now say to thee *that* the longer it is, the more unhappy they are, *and* it would be to them the greatest unhappiness of all, that the time continued till doomsday. And I said to thee also, that they would be more unhappy, if their evil were unjustly passed over, than they would be if their evil were justly punished.— Yet it so happens, that thou thinkest those who have impunity are happier than those who are punished.

§. V. Then said I: Nothing ever appears to me so convincing, as thy arguments appear to me, at the times when I hear them. But if I turn myself to the judgment of this people, they not only are unwilling to believe this thy doctrine, but they will not even hear it. Then said he: That is no wonder. Thou knowest that the men who have unsound eyes, cannot very easily look at the sun, when it shines brightest, nor indeed do they choose to look on fire, or on any thing bright, though the apple of *the eye* be left. In like manner the sinful minds are blinded by their evil will, so that they are not able to

fullan Mod ablend mid hiora yfelan pillan. ꝥ hi ne mazon gerion ꝥ lioht þære beorhtan roþfært-
 neſſe. ꝥ iſ ſe hehſta Viſdom. Ac him biþ ſpa
 þæm fuzlum. ⁊ þæm diorum. þe mazon bet
 locian on niht ðonne on dæg. ſe dæg blent ⁊
 ðioſtſaþ hiora eagan. ⁊ ðære nihte þioſtſo hi
 onlihtaþ. Forþý penaþ ða ablendan Mod. ꝥ ꝥ
 ſie ſio mæſte geſælþ ꝥ men ſeo aleſeð yfel to
 donne. ⁊ ſio dæd him mote bion unſitnod.
 forþæm [hi ne] lýſt ſpſiuan æfter ælcne ſpſæce
 ſpa lange oð he ꝥ nýht ſiton. ac penðaþ on
 hiora unſihtan pillan ⁊ ſpýriþ æfter þæm.
 Ðý ic nat hu nýta þu me tæhſt to þæm dýſegum
 monnum. ðe næſſe æfter me ne ſpýriað. Ic
 ne ſpſe ce næſſe to þæm. Ac ic ſpſe ce to ðe.
 forþæm ðu teohhaſt ꝥ ðu ſpýriþ æfter me. ⁊
 ſpſiþ ſpſiſt on þam ſpſe ðonne hi don. Ne
 ſe ce ic hſæt hi deman. Ic læte nu to ðinum
 dome ma þonne to hiora. forþam hi ealle lociaþ
 mid bam eazum on þaſ eorþlican ðing. ⁊ hi him
 liciaþ eallunga. ægþeſ ge on þaſ Moder eazum.
 ge on þaſ lichoman. Ac ðu ana hſilum beſcýlſt
 mid oþre eagan on þa heorſenlican þing. mid oþre
 þu locaſt nu get on þaſ eorþlican. forþæm penaþ
 þa dýſgan ꝥ ælc mon ſie blind ſpa hi ſint. ⁊ ꝥ
 nan mon ne mæge ſeon ꝥ hi gerion ne mazon.
 Ðæt dýriþ iſ anliccoſt þe ſum cild ſie full hal
 ⁊ full æltæpe geboren. ⁊ ſpa fullice ðionde on
 eallum cýſtum ⁊ cſæſtum. þa hſile þe hit on
 cnihtade bioþ. ⁊ ſpa forþ eallne ðonne giorþ
 had. oþ þe he pýrþ ælceſ cſæſteſ medeme. ⁊

behold the light of the clear truth, which is the highest wisdom. But it is with them, as with the birds and the beasts which can see better by night than by day. The day blinds and darkens their eyes, and the darkness of the night enlightens them. Therefore the blinded minds imagine that this is the greatest happiness, that a man should be permitted to do evil, and should not be punished for the deed. For they are not desirous to enquire after every instruction till they know what is right, but turn to their unright will and follow after it. Therefore I know not to what purpose thou teachest me to the foolish men who never follow after me. I never speak to them; but I speak to thee, because thou art inclined to follow after me, and labourest more in the pursuit than they do. I regard not what they judge. I approve thy judgment more than theirs, for they all look with both eyes (as well the eyes of the mind as *those* of the body) on these earthly things, which excessively delight them. But thou alone sometimes lookest with one eye on the heavenly things, *and* with the other thou lookest as yet on these earthly. For the unwise think that every man is as blind as they are, and that no man is able to see what they cannot see. Such folly is most like *to this*; that a child should be born full sound and full healthy, and so greatly improving in all excellencies and virtues during childhood, and afterwards all the youth, that he becomes capable

ðonne lýtcle ær hīr midſcephhe peorþe bæm eazum blind. ⁊ eac þær Mober eazan peorþan ſpa ablende ꝥ he nanpuht ne gemune þær ðe he æfre ær gereah oððe geherde. ⁊ pene þeah ꝥ he ſie ælceſ ðingef ſpa medeme ſpa he æfre medemaſt pæne. ⁊ penþ ꝥ ælcum men ſie ſpa ſpa him ſi. ⁊ ælcum men þynce ſpa ſpa him þincþ. þeah þe he ðonne ſpa dýrig ſie ꝥ he þær pene. hƿæþer pe ðonne pillon ealle penan ðær þe he penþ. ic pene þeah ꝥ pe nýllen. Ac polde pitan hu þe þuhte be þam monnum ðe piſ ær cƿædon ꝥ unc þuhte ꝥ pæron ƿildiorum gelicſan ðonne monnum. hu micelne ƿiſdom þa hæfdon. me þincþ ðeah ꝥ hi næbbæn nænne .:

§. VI. Ic¹ ðe polde get peccan ſume rihtne nace. Ac ic ƿat ꝥ þiſ folc hīr nýle gelefan. ꝥ iſ ꝥ þa bioþ geſælegſan þe mon piſnoþ. ðonne þa bion þe hi piſniaþ. Ða pundrode ic þær ⁊ cƿæþ. Ic polde ꝥ þu me gereahſe [hu] hit ſpa bion mihte. Ða cƿæþ he. Hƿæþer þu ongite ꝥ ælc ýfelƿillende mon ⁊ ælc ýfelƿyncende ſie piſef ƿýrþe. Ða cƿæþ ic. Lenog ſpeotole ic ꝥ ongite. Ða cƿæþ he. Hu ne iſ ge þonne ýfelƿillende and ýfelƿyncende ðe þone unſcýlðgan piſnoþ. Ða cƿæþ ic. Ðƿa hit iſ ſpa þu gegyt. Ða cƿæþ he. Hƿæþer þu pene ꝥ þa ſien earne ⁊ ungerælige þe piſef ƿýrþe bioþ. Ða cƿæþ ic. Ne pene ic hīr no.

¹ Boet. lib. iv. proa 4.—Nam ne illud quidem acquiescent, &c

of every art; and then a little before his middle-age, *he* should become blind of both eyes, and also the eyes of the mind should become so blinded that he remembers nothing which he ever before saw or heard; and nevertheless *he* should think that he is as capable of every thing as he ever most capable was; and should think that it is with every man as it is with him, and that it seems to every man as it seems to him. But though he were so foolish as to think so, should we all think as he thinks? I judge, however, that we should not. But *I* am desirous to know thy opinion concerning the men, of whom we before said, that we thought they were more like wild beasts than men? how much wisdom they had? Methinks, however they have none.

§. VI. I would now offer to thee a true observation, but I know that this people will not believe it; namely, that those *persons* whom men injure, are happier than those are who injure them. Then wondered I at this, and said: I wish that thou wouldest explain to me, how it can be so. Then said he: Dost thou understand that every evil-willing and every evil-doing man is deserving of punishment? Then said I: I understand that very well. Then said he: Is he not then evil-willing and evil-doing, who punishes the innocent? Then said I: So it is as thou sayest. Then said he: Dost thou think that they are miserable and unhappy, who are deserving of punishment? Then said I: I not only think it,

ac pat geara. Ða cræþ he. Līf þu nu deman morþe. hræþerne poldeſt þu deman witeſ pynþnan. Ðe þone unſcýldigan witanode. þe ðone þe ꝥ wite þolode. Ða cræð ic. Nīf ꝥ gelic. ic wolde helpan þær þe ðær unſcýldig wære. and he nan þone þe hine ſcēlode. Ða cræþ he. Ðonne þe þincþ ge earmeſa ge ꝥ ſcēl deþ. Ðonne ge þe hit þaraþ. Ða cræþ ic. Ðær ic geleafe ꝥ te ælc unriht witanung ge þær ſcēl þe hit deþ. næf þær þe hit þaraþ. forþam hiſ ſcēl hine gedep earmeſe. 7 ic ongiſe ꝥ þiſ iſ rihte riht ſacu ꝥ þu nu neceſt. 7 rihte anlic þæm þe ðu ær nehteſt. ac ic pat beah ꝥ þýf folce ſpa ne þincþ :

§. VII. Ða* cræþ he. Wel þu hit ongiſeſt. Ac þa þingear þingiaþ nu hwilum þæm ðe læſſan þearfe ahton. þingiaþ þæm þe þær man ſcēlaþ. 7 ne þingiaþ þam þe ꝥ ſcēl doþ. þæm wære mare þearf. þe þa oþre unſcýldige ſcēlaþ. ꝥ him mon þýngode to þam ſicum. 7 bæde ꝥ him mon dýde ſpa micel wite ſpa hi ðam oþrum unſcýldigum dýdon. ſpa ſpa ge ſoca ah þearfe ꝥ hine mon læde to þam læce. ꝥ he hiſ tilige. ſpa ah ge þe ꝥ ſcēl deþ. ꝥ hine mon læde to þam ſicum ꝥ mon þær mæge ſniþan 7 bæſnan hiſ unþearf. Ne cweþe ic na ꝥ ꝥ ſcēl ge ꝥ mon helpe þær unſcýldigan 7 him forþingie. Ac ic cweþe ꝥ hit iſ betre ꝥ mon wære þone ſcýldigan. 7 ic ſece ꝥ ſio forſpæræc ne dýge

* Boet. lib. iv. proſa 4.—Atqui nunc, ait, contrā faciunt oratores, &c.

but know *it* well. Then said he: If thou wert now to judge, which wouldest thou judge more deserving of punishment? him who injured the innocent, or him who suffered the injury? Then said I: There is no comparison. I would help him who was innocent, and oppose him who injured him. Then said he: Then, in thy opinion, he *is* more miserable who does the evil, than he who suffers it. Then said I: This I believe, that every unjust punishment is the evil of him who inflicts it, not of him who suffers it; therefore his evil makes him miserable. And I perceive that this is a very just observation, which thou now makest, and very agreeable to those which thou madest before; but I nevertheless know that this people will not think so.

§. VII. Then said he: Thou understandest it well. But advocates in these days plead for those who less need it. *They* plead for those who are injured, and do not plead for those who do the injury. It were more needful to those who injure other *persons who are* innocent, that some one should plead for them before the judges, and pray that as great hurt might be done to them, as they had done to the other *persons who were* innocent. As the sick man has need that some one should lead him to the physician, that he may cure him; so has he who does evil, that some one should lead him to the judges, that his vices may be cut off and burned. I do not say that it is wrong that we should help the innocent and defend him; but I say that it is better

nauþer ne þam ſcýðigan. ne þam þe him ſone
 þingað. gif hi þær ſilmaþ ꝥ him hioþa ýfel un-
 þrecen ſie be þær gýlter andefne. Ac ic þat gif
 þa ſcýðigan ænigne ſpreancan ſiþðomeþ hæfðon
 7 be ængum ðæle ongytan. ꝥ hi mihtan hioþa
 ſcýlða þurh ſite gebetan. þe him heþ on worulde
 on become. ðonne noldon hi na cweþan ꝥ hit
 wære ſite. ac woldon cweþan ꝥ hit wære hioþa
 clænſung. 7 heora betrunz. 7 noldon nænne
 þingere ſecan. ac luſtlice hi woldon lætan ða
 ſican hie tucian æfter hioþa agnum pillan. for-
 þæm ne ſcýle nan wi man nænne mannan hatian.
 ne hataþ nan mon þone godan. buton we ealra
 ðýrezofta. ne ꝥ wi nan riht ꝥ mon þone ýfelan
 hatige. ac hit is rihtre þæt him mon mildrige.
 ꝥ is þonne hioþa mildrunz. ꝥ mon wrece hioþa
 unweaþar be hioþa gewyrhtum. Ne weal nan mon
 wroche monnan geargodne wrencan. ac hine mon
 weolde lædan to ðam læce ꝥ he wi tihze. Ða
 we ſiþðom þa ðis weoll aſeaht hæfde. Ða ongan
 he eft ſingan 7 þur cweþ.

that we should accuse the guilty ; and I say that the defence does no good either to the guilty or to his defender, if they are desirous that their evil should not be punished in proportion to its guilt. But I think that if the guilty had any spark of wisdom, and in any measure knew *it*, they would make amends for their crimes by punishment, which might be inflicted on them here in this world. They would not then say that it was punishment, but would say that it was their purification and their amendment ; and would seek no advocate, but would cheerfully suffer the judges to punish them according to their own will. Hence no wise man ought to hate any one. No man, except the most foolish of all, hates the good. Nor is it right that we hate the wicked ; but it is more right that we have mercy on him. This then is mercy to them, that we punish their vices according to their deserts. No one ought to afflict a person grievously sick ; but we ought to lead him to the physician, that he may cure him.—When Wisdom had finished this discourse, he again began to sing, and thus said :

CAPUT XXXIX.

§. I.



nan Ʒepealb

ORhƷI¹ ðnefe Ʒe eorpu Mod mid
unrihte fionge Ʒpa Ʒpa yfa for
rinde þa Ʒæ hƷeƷaþ. oððe for hƷy
ætƷite Ʒe eorene Ʒynde. þ̅ hio
nah. oððe hƷi ne maƷon Ʒe Ʒebidan
ƷecyndeliceƷ deaðeƷ. nu he eop ælce ðæƷ to-
peaƷdeƷ onet. ÐƷi ne maƷon Ʒe ƷeƷion þ̅ he
ƷƷyƷaþ ælce ðæƷ æƷteƷ ƷuƷlum. Ʒ æƷteƷ ðionum.
Ʒ æƷteƷ monnum. Ʒ ne ƷoƷlæt nan ƷƷæþ æƷ
he ƷeƷehþ þ̅ þ̅ he æƷteƷ ƷƷyƷeþ. Ðala Ʒa þ̅ þa
unƷeƷæligan menn ne maƷon Ʒebidon hƷonne he
him to cume. ac ƷoƷƷeotaþ hine ƷoƷan. Ʒpa
Ʒpa Ʒilðe ðeop Ʒillnaþ oþeƷ to acƷellenne. Ac
hiƷ næƷe no manna Ʒyht þ̅ hioƷa æƷiƷ oþeƷne
Ʒioðe. Ac þ̅ ƷæƷe Ʒyht. þ̅ hioƷa ælc Ʒulðe
oþrum eðlean ælceƷ ƷeoƷceƷ æƷteƷ hiƷ ƷeƷyƷhtum.
þ̅ iƷ þ̅ mon luƷoðe þone Ʒoðan. Ʒpa Ʒpa Ʒiht iƷ
þ̅ mon ðo. Ʒ mildƷiƷe þam yƷelum. Ʒpa Ʒe æƷ
cƷædon. luƷie þone man. Ʒ haƷiƷe hiƷ unþeapƷ.
ceopfe him of Ʒpa he ƷƷiþoƷt mæƷ :

§. II. Ða^m he þa þiƷ leoþ aƷunƷen hæƷðe þa
ƷeƷƷeoƷoðe he ane hƷile. Ða cƷæþ ic. Nu ic
onƷite openlice þ̅ Ʒio Ʒoþe ƷeƷælþ Ʒtent on ƷoðƷa

¹ Boet. lib. iv. metrum 4.

^m Boet. lib. iv. proma 5.

CHAPTER XXXIX.

§. I.

 HEREFORÉ vex ye your minds with unright hatred, as waves through the wind agitate the sea? Or wherefore upbraid ye your fortune, that she has no power? Or why cannot ye wait for natural death, when he every day hastes towards you? Why cannot ye observe that he seeks every day after birds, and after beasts, and after men, and quits no track till he seizes that which he pursues? Alas! that unhappy men cannot wait till he comes to them, but anticipate him, as wild beasts desire to destroy each other! But it would not be right in men, that any one of them should hate another. But this would be right, that every one of them should render to another recompense of every work according to his deserts; that is, that we should love the good, as it is right that we should do, and should have mercy on the wicked, as we have before said—should love the man, and hate *and* cut off his vices, as we best may.

§. II. When he had sung this lay, he was silent for some time. Then said I: Now I clearly understand that true happiness is founded on the deserts of good men, and misery is founded on the deserts of wicked men. But I will yet say that

monna ge eapnunga. ⁊ ȝio unȝælþ ȝtent on ȝfelþa monna ge eapnungum. Ac ic ȝecȝze ȝet ꝥ me ne þincþ nauht lýtēl ȝod þiȝȝe andþeapdan liȝeȝ ȝeȝælþa. ne eac nauht lýtēl ȝfel hiȝ unȝeȝælþa. ȝoꝛþæm ic næȝȝe ne ȝeȝeah ne ȝehȝȝde nænne ȝiȝȝe mon þe ma ȝolde bion ȝnecca. ⁊ eapm. ⁊ ælþioðiȝ. ⁊ ȝoȝȝeȝen. Ðonne ȝeliȝ. ⁊ ȝeoꝛþ. ⁊ ȝice. ⁊ ȝoȝemæȝe on hiȝ agnum eapde. ȝoꝛþæm hi ȝecȝaþ ꝥ hi mæȝen þȝ eþ hioȝa Þiȝdome ȝulȝan ⁊ hine ȝehealban. ȝiȝ hioȝa anpealð biþ ȝullice oȝeȝ ꝥ ȝolc þe him unðeȝ biþ. ⁊ eac on ȝumum ðæle oȝeȝ þa Ðe him on neapeȝte biþ ȝymbuton. ȝoꝛþam ꝥ hi mæȝen hēan Ða ȝȝlan. and ȝȝȝȝȝan þa ȝodan. ȝoꝛþæm ȝe ȝoda biþ ȝimle appȝȝȝe. æȝþeȝ ȝe on þiȝ andþeapdan liȝe. ȝe on Ðam topeapdan. ⁊ ȝe ȝȝela. þe mon hiȝ ȝȝleȝ ȝeȝȝȝan ne mæȝ. biþ ȝimle ȝiteȝ ȝȝȝȝe. ȝe on þiȝȝe ȝoȝulde. ȝe on þæȝe topeapdan. Ac ic ȝunðȝȝȝe ȝȝȝe ȝȝȝȝȝe ȝoȝ hȝi hit ȝȝa ȝent ȝȝa hit nu oȝt ðeþ. ꝥ iȝ ꝥ mȝȝȝȝe ȝita ⁊ manȝȝealde eapȝoȝa cumað to Ðam ȝodum ȝȝa hi to þam ȝȝelum ȝȝeolðon. ⁊ Ða ȝod þe ȝȝeolðon bion eðlean ȝodum monnum ȝodȝa ȝeoȝca. cumað to ȝȝlum monnum. ȝoꝛþæm ic ȝolde ȝitan nu æt þe hu þe liȝode ꝥ ȝeȝȝȝȝle. Ic hiȝ ȝunðȝȝode micle þȝ læȝ. ȝiȝ ic ȝiȝȝte ꝥ hit ȝeȝ ȝeȝȝȝȝde buton ȝodeȝ ȝillan ⁊ buton hiȝ ȝeȝȝȝȝȝe. Ac ȝe ælmihtȝa ȝod hæȝþ ȝeeced minne eȝe ⁊ mine ȝaȝunga mid Ðiȝȝum þiȝȝum. ȝoꝛþæm he hȝilum ȝelþ Ða ȝeȝælþa Ðæm ȝodum. ⁊ þæm ȝȝlum unȝælþa. ȝȝa hit ȝuht ȝæȝe ꝥ he ȝimle ðȝde.

the happiness of this present life seems to me no little good, and its unhappiness no little evil. For I never saw or heard of any wise man who would rather be an exile, and poor, and wandering, and despised; than wealthy, and honourable, and powerful, and eminent in his own country. For they say that they can the better fulfil their wisdom, and observe it, if their power be ample over the people which is under them, and also in some measure over those which are in the neighbourhood around them; because they are able to repress the wicked, and promote the good. For the good is always to be honoured both in this present life and in that to come; and the wicked, whom man cannot restrain from his evil, is always deserving of punishment both in this world and in that to come. But I very much wonder, why it should so fall out, as it now often does; namely, that various punishments and manifold misfortunes come to the good, as they should to the wicked; and the blessings, which should be a reward to good men for good works, come to wicked men. Therefore I would now know from thee, how that course of events were approved by thee. I should wonder at it much less, if I knew that it happened fortuitously, without God's will and without his knowledge. But the almighty God has increased my fear and my astonishment by these things. For he sometimes gives felicities to the good, and infelicities to the wicked, as it were right that he always did. Sometimes again

hƿilum he eft geƿarab ꝥ þa ƿoðan habbaþ unƿælþa
 ƿ ungelimp on mænegum þingum. ƿ ða ƿƿelan
 habbaþ geƿælþa. ƿ him gelimpþ oft æfter hƿora
 agnum ƿillan. þý ic ne mæg nan oþer geþencan.
 buton hit ƿear ƿƿa gebýrige. buton ðu me get
 þý geƿceadlicor oþer geƿecce. Ða andƿarode he
 ýmbe long ƿ cƿæþ. Nýr hit nan ƿundor ðeah
 hƿa ƿene ꝥ ƿƿýlceþ hƿæt unmýndlinga gebýrige.
 þonne he ne can onƿitan ƿ geƿeccan ƿor hƿi Groð
 ƿƿýlc geƿarab. Ac ðu ne ƿcalt no tƿeoƿan ꝥ ƿƿa
 [ƿoð] ƿceoppend ƿ ƿealðend eallra geƿceafra ƿiht-
 lice ƿceop eall ꝥ he ƿceop. ƿ ƿýhte ðemþ ƿ ƿealt
 ealler. þeah þu nýte ƿor hƿi he ƿƿa ƿ ƿƿa ðo :

§. III. Ða^a he ða þýr ƿpell aƿeht hæfðe.
 Ða onƿan he ƿingon ƿ cƿæþ. Ðƿa unlæredra ne
 ƿundraþ þær roðeþer ƿæneldeþ ƿ hýr ƿƿýrtneþre.
 hu he ælce ðæg uton ýmbhƿýrft ealne ðýrne
 midðaneard. oððe hƿa ne ƿundraþ ꝥ te ƿume
 tunglu habbaþ ƿcýrtƿan hƿýrft ðonne ƿume habban.
 ƿƿa ƿƿa tunglu habbaþ þe ƿe hataþ ƿæneþ ðýrla.
 ƿor þý hi habbaþ ƿƿa ƿceortne ýmbhƿýrft. ƿorþi
 hi ƿint ƿƿa neah ðam norþende þæne eaxe. ðe
 eall þer roðor on hƿeþfþ. oððe hƿa ne ƿaraþ
 þær. buton ða ane þe hit ƿiton. ꝥ ƿume tunglu
 habbaþ lengran ýmbhƿýrft. þonne ƿume habban.
 ƿ ða lengertne þe ýmb þa eaxe midðeƿearðe
 hƿearfaþ. ƿƿa nu Boetier ðeþ. ƿ ðaturƿur ƿe
 ƿteorpa. ne cýmþ þær ær ýmb þƿittig ƿintra

^a Boet. lib. iv. metrum 5.

he permits that the good have infelicities and misfortunes in many things; and the wicked have happiness, and it frequently happens to them according to their own desire. Hence I cannot think otherwise, than that it so happens fortuitously, unless thou still more rationally show me the contrary.— Then answered he, after a long time, and said: It is no wonder though any one think, that something of this kind happens undesignedly, when he cannot understand and explain wherefore God so permits. But thou oughtest not to doubt that so good a creator and governour of all things, rightly made all that which he has made, and rightly judges and governs *it* all, though thou knowest not why he so and so may do.

§. III. When he had made this speech, he began to sing, and said: Who of the unlearned wonders not at the course of the sky, and its swiftness; how it every day revolves about all this middle-earth? Or who wonders not that some heavenly bodies have a shorter circuit than others have? as the stars have which we call the waggon's shafts. They have so short a circuit, because they are so near the north end of the axis, on which all the sky turns. Or who is not astonished at this, (except those only who know it,) that some heavenly bodies have a longer circuit than others have, and those which revolve midward about the axis (as Bootes does,) the longest? and *that* the star Saturn does not come where it before was till about thirty winters? Or who wonders

þær he ær pær. Oððe hpa ne pundraþ ðær þ
 rume rteorpan geritaþ under þa ræ. rpa rpa
 rume men penaþ þ rto runne do ðonne hio to
 retle gæþ. Ac hio ne biþ ðeah þý near þære ræ
 þe hio biþ on midne dæg. Npa ne paraþ ðær ðonne
 re fulla mona rýnþ ofertogen mid þiostrum.
 oððe eft þ ða rteorpan rcinaþ beforan þam
 monan. 7 ne rcinaþ beforan þære runnan. ðirer
 hi pundriaþ 7 manier þýllicer. 7 ne pundriað na
 þ te men 7 ealle cpuca puhta habbaþ ringalne 7
 unnýtne andan betpuh him. Oððe hpi ne pund-
 riaþ hi þær þ hit hpilum þunraþ. hpilum na ne
 onginþ. oððe eft gerinner ræ. 7 rinda. 7 ýþa.
 7 lander. oððe hpi þ 7r peorþe 7 eft for þære
 runna rciman to hir agnum gecýnde peorþe. Ac
 þ ungeræððige folc pundraþ þær þe hit relþort
 gerihþ. ðeah hit lærre pundor rie. 7 penaþ þ
 þ [ne] rie eald gerceapt. ac rie pear geporðen
 npane. Ac ða þe rirpet georne peorþaþ 7 on-
 ginnap þonne leornian. gif him God abrit of þam
 Mode þ ðýrig þ hit ær mid oferrþugen pær.
 ðonne ne pundriaþ hi no rela þær þe hi nu
 pundriaþ :

§. IV. Ða° re Þirðom þa þir leoþ arungen
 hæfde. Ða gerpugode he ane lýtle hþale. Ða
 cpæþ ic. Ðpa hit 7r rpa ðu rergt. Ac ic polþe
 zet þ þu me hpæt hpegu openlicoþ gereahþe be
 þære rýran þe min Mod rpiþort gednereþ hæfþ.

not at this, that some stars depart under the sea, as some persons suppose that the sun does when she sets? But she nevertheless is not nearer to the sea than she is at mid-day. Who is not astonished when the full moon is overspread with darkness? or again, that the stars shine before the moon, and do not shine before the sun? At this and many a like *thing* they wonder, and wonder not that men and all living creatures have continual and useless enmity with each other. Or why wonder they not at this, that it sometimes thunders, and sometimes begins not? or, again, at the strife of sea and of winds, and of waves and of land? or why ice is formed, and again by the shining of the sun returns to its own nature? But the inconstant people wonders at that which it most seldom sees, though it be less wonderful; and thinks that that is not the old creation, but has by chance newly happened. But they who are inquisitive and endeavour to learn, if God removes from their mind the ignorance which it before was obscured with, then will they not wonder at many *things* which they now wonder at.

§. IV. When Wisdom had sung this lay, he was silent a little while. Then said I: So it is as thou sayest. But I am still desirous that thou wouldest instruct me somewhat more distinctly concerning the thing which has chiefly troubled my mind, namely, what I before asked thee. For it was always hitherto thy custom, that thou

ꝥ iſ ꝥ ic ðe ær ýmb acraðe. forþam hit pær
 rimble get þin gepuna ꝥ ðu woldeſt ælcum Mode
 diglu ðing tæcan ⁊ ſelðcuþe :. Ða ongan he ſmeaſ-
 cian ⁊ cƿæþ to me. Ðu ſpenſt me on ða mæſtan
 ſƿræce ⁊ on ða earfoþeſtan to gepeccenne. þa
 pace ſohton ealle uþritan ⁊ ſƿiþe ſƿiþlice ýmbſƿun-
 con. ⁊ uneaþe æniȝ com to ende þære ſƿræce.
 forþam hit iſ þear [þære] ſƿræce ⁊ ðære aſc-
 unge. ꝥ te rimle þonne ðær an tƿeo ofaðon
 biþ. þonne biþ ðær unſum aſtýned. ſƿa ſƿa
 mon on ealð ſpellum ſegþ ꝥ an næðre pære ðe
 hæfðe niȝan heafðu. ⁊ rimle. ȝif mon anſa
 hƿilc ofſloh. þonne ƿeoxon þær ſioſon of þam
 anum heafðe. Ða gebýrede hit þæt þær com ſe
 foremæra Erculuf to. ſe pær Iobeſ ſunu. þa
 ne mihte he geþencan hu he hi mid æniȝe cƿærte
 ofeſcuman ſceolde. ær he hi beƿæg mid ƿuda
 utan. ⁊ forbernde ða mid ſýne. Ða iſ ðiſſe
 ſƿræce þe ðu me æfter aſcaſt. uneaþe hýne
 cýmþ æniȝ mon of. ȝif he æreſt on cýmþ.
 ne cýmþ he næfſe to openum ende. buton he
 hæbbe ſƿa ſcearp andget ſƿa ꝥ ſýn. forþam ſe
 ðe ýmb ꝥ aſcian ƿile. he ſceal æreſt ƿitan hpæt
 ſe ſio anſealde forerſceapung Lodeſ. ⁊ hpæt
 ƿýrð ſe. ⁊ hpæt ƿear gebýrige. ⁊ hpæt ſe
 ȝodcund andȝit. ⁊ ȝodcund foretiðhung. and
 hpæt monna ſneodum ſe. Nu ðu miht onȝitan.
 hu heſiȝ ⁊ hu ȝearfoþe þiſ iſ eall to ge-
 peccanne. Ac ic ſceal þeah hpæt hƿeȝa hiſ on-
 ȝinnan þe to tæcanne. forþam ic habbe onȝiten
 ꝥ hit iſ ſƿiþe micel læcedom ðinne ſorȝe. ȝif

wouldest teach every mind abstruse and unknown things. Then began he to smile, and said to me: Thou urgest me to the greatest argument and the most difficult to handle. This explanation all philosophers have sought, and very diligently laboured about, and scarcely any one has come to the end of the discussion. For it is the nature of the discussion and of the enquiry, that always when there is one doubt removed, then is there an innumerable multitude raised. So it is related in old tales, that there was a serpent which had nine heads, and whenever any one of them was cut off, then grew there seven for that one head. Then happened it that the celebrated Hercules came there, who was the son of Jove. Then could not he imagine how he by any contrivance might overcome them, until he surrounded them with wood, and then burned with fire. So is it with respect to this argument, concerning which thou askest me. With difficulty comes any man out of it, if he enters into *it*. He never comes to a clear end, unless he have an understanding as sharp as the fire. For he who will enquire concerning this, ought first to know, what the simple foreknowledge of God is, and what destiny is, and what happens fortuitously, and what the divine knowledge is, and the divine predestination, and what the freedom of men is. Now thou mayest perceive how weighty and how difficult all this is, to explain. But I will nevertheless endeavour to teach thee a little of it, because I have conceived it to

þu þijes auht ongyrt. Ðeah hit me lang to lærenne sie. forþæm hit is neah þære tide ðe ic getiohhod hæfde on oðer peorc to forne. ⁊ get næbbe ðis gedon. ⁊ me ðincþ eac ꝥ þu radige hpæt hpegnunges and þe þincen to ælenges þar langan spell. spelle ðe nu lýfte leoða. ic pat eac ꝥ ðe heora lýft. Ac ðu scealt þeah gefolian sume hwile. ic ne mæg hit nu sra hrafes aringan. ne æmtan nabbe. forþæm hit is sraþe long spell. Ða cwæþ ic. Do sraþer þu wille :

§. V. Ða^o ongon he sraþecan sraþe fereþan ymbuton. spelle he na þa sraþe ne mænde. ⁊ tiohhode hit þeah þiderfeardes ⁊ cwæþ. Ealle gesceafta. gespenlice and ungespenlice. stille ⁊ unstille. onfot æt þæm stellan. ⁊ æt þam gestæþþigan. ⁊ æt þam anfealdan Gode. endebyrdnesse. ⁊ andwlitan. ⁊ gemetgunga. ⁊ forhwæm hit sra gesceapen wæs. forþæm he pat þy he gesceop eall ꝥ he gesceop. nis him nan puht unnýt wæs ðe he gesceop. Se God punaþ sumle on þære hean ceastre his anfealdnesse ⁊ bilepinesse. Ðonan he dælf manega ⁊ myrclice gemetgunga eallum his gesceaftum. and þonon he welf eallra. Ac ꝥ. ꝥ te we hataþ Godes fereþonc ⁊ his feresceapung. ꝥ biþ. Ða hwile þe hit wæs mid him biþ. on his Gode. ærþam þe hit gefremed fereþe. Ða hwile þe hit gefoht

^o Boet. lib. iv. prosa 6.—Tum velut ab alio ora principio, &c.

a very powerful remedy of thy sorrow, if thou hast something of this, though it be long for me to hear. For it is near the time when I had intended begin other work, and *I* have not yet finished ; and methinks, too, thou art rather weary, and these long discourses appear to thee too much protracted, so that thou art now desirous of *my* songs. I know, besides, that they give thee pleasure. But thou must nevertheless bear *with me* for some time. I cannot so readily sing it, nor have *I* leisure, for it is a very long argument. Then said I : Do as thou wilt.

§. V. Then began he to speak very far about, as if he intended not that discourse, and nevertheless approached thitherward, and said : All creatures visible and invisible, unmoving and moving, receive from the immoveable, and from the steadfast, and from the singly-existing God, order, and form, and measure ; and therefore it was so ordained, because he knew wherefore he made all that he made. Nothing of that which he has created is unsuitable to him. God dwells always in the high city of his unity and simplicity. Thence he distributes many and various measures to all his creatures, and thence he governs *them* all. But that which we call God's providence and his foreknowledge, is *such* whilst it is with him, in his mind, before it is fulfilled, *and* so long as it is *only* designed ; but after it is fulfilled then we call it, destiny. Hence may every man know that these are both two names, and two things, providence,

bif. Ac fīððan hit fullfremed bif. ðonne hataþ
 pe hit pýrð. Be þý mæg ælc mon witan ꝥ [hi]
 fīnt ægþer ge tpegen naman. ge tpa ðing. fone-
 þonc ꝥ pýrð. Se foneþonc iſ fio godcunde ge-
 rceadwyrner. fio iſ fært on þam hean fceoppende
 þe eall fonepat hu hit gereorþan fceal ær ær
 hit gereorþe. Ac ꝥ ꝥ pe pýrð hataþ. ꝥ bif
 Godes weorc þe he ælce dæg pýrcþ. ægþer ge
 þær þe pe gereorþ. ge þær þe uſ ungerewenlic
 bif. Ac ge godcunda foneþonc. heaþeap ealle
 gefceafra ꝥ hi ne moton toſlupan of heora
 endebýrðneſſe. Sið pýrð ðonne dælf eallum
 gefceafum andwitan. ꝥ ftopa. ꝥ tida. ꝥ ge-
 metzunga. Ac fio pýrð cýmf of þam gewitte ꝥ
 of þam foneþonce þær ælmihtigan Godes. ge
 pýrcþ æfter hiſ unarecendlicum foneþonce þonne
 fpa hpæt fpa he wile :

§. VI. Spa^a fpa ælc cneaftega þencþ ꝥ
 mearcap hiſ weorc on hiſ Mode ær ær he it
 pýrce. ꝥ pýrcþ fīððan eall. þioſ wandrende pýrð
 þe pe pýrð hataþ. færf æfter hiſ foneþonce.
 ꝥ æfter hiſ gefeahte. fpa fpa he tohhaþ ꝥ
 hit fīe. þeah hit uſ manigfealdlic ðince. fūm
 god. fūm ýfel. hit iſ þeah him anfeald god. fon-
 þam he hit eall to godum ende brynþ. ꝥ fon
 gode deþ eall ꝥ ꝥ he deþ. Siþþan pe hit hataþ
 pýrð. fīððan hit geworht bif. ær hit pær Go-
 des foneþonc ꝥ hiſ fowetiohhung. Ða pýrð he
 ðonne pýrcþ. oððe þurh ða godan englas. oððe

^a Boet. lib. iv. proſa 6.—Sicut enim artifex faciendæ rei, &c.

destiny. Providence is the divine intelligence, which is fixed in the high creator, who knows all, how it shall come to pass, before happens. But that which we call destiny, is God's work which he every day works, both that we see, and what is invisible to us. But the divine providence restrains all creatures, so that they cannot forsake their order. Destiny, then, distributes to all creatures, forms, and places, and times, and measures. But destiny comes from the mind and from the providence of the almighty God. He, therefore, works, after his unpeakable providence, whatsoever he wills.

§. VI. As every artificer considers and marks out his work in his mind, before he executes it, and afterwards executes *it* all; this fluctuating course of events, which we call destiny, proceeds after his providence and after his counsel, as he intends that it should be. Though it appear to us complicated, partly good, *and* partly evil, it is nevertheless to him singly good, because he brings it all to a good end, and does for good all that which he does. Afterwards, when it is wrought, we call it destiny; before, it was God's providence, and his predestination. The course of events, therefore, is caused by him, either through good angels, or through the souls of men, or

þurh monna ƿapla. oððe þurh oþerra ƷerƷearfta
 lif. oððe þurh heopenes tunƷl. oþþe þurh ðara
 Ʒcuccena miſlice lotƷƿencas. hƿilum þurh an þara.
 hƿilum þurh eall ða. Ac þ̅ ƿ openlice cuþ. þ̅
 ƿio Ʒoðcunde ƿone teohhung ƿ anſeald Ʒ un-
 aƿendendlic. Ʒ ƿelt ælces þinges endehýrðlice.
 and eall þing Ʒehƿaþ. Sume þing þonne on ðiſſe
 ƿorulde ƿint underþieb þære ƿýrðe. ſume hiſe
 nane ƿuht underþiede ne ƿint. ac ƿio ƿýrð. Ʒ
 eall þa ðing þe hiſe underþieb ƿint. ƿint under-
 þieb þam Ʒoðcundan ƿoneþonce. be þam ic þe
 mæg ſum biſpell ƿecƷan. þ̅ ðu miht ðý ƿƿeotolon
 onƷitan hƿýlce men bioþ underþieb þære ƿýrðe.
 hƿýlce ne bioþ. Eall ðioſ unſtille ƷerƷearft Ʒ
 þeor hƿearƿiende [hƿearƿaþ] on ðam Ʒtillan Eode.
 Ʒ on þam ƷerƷæððegan. Ʒ on þam anſealdan. Ʒ
 he ƿelt eallra ƷerƷearfta ƿpa ƿpa he æt ƿuman
 Ʒetlihhoð hæfðe Ʒ Ʒet hæfþ̅.

§. VII. Spa' ƿpa on ƿænes eaxe hƿearƿaþ þa
 hƿeol. Ʒ ƿio eax ƿtent ƿtille. Ʒ býrþ þeah eallne
 ðone ƿæn. and ƿelt ealles þæs ƿærelðes. þ̅ hƿeol
 hƿerþþ. ýmbutan. Ʒ ƿio naſa nehſt ðære eaxe.
 ƿio ƿærþ micle ƿærſtlicor Ʒ onſƿonglicor ðonne þa
 ƿelƷan ðon. ƿelce ƿio eax ƿie þ̅ hehſte Ʒoð.
 þe ƿe nemnaþ Eoð. Ʒ ða ƿeleſtan men ƿanan
 nehſt Eode. ƿpa ƿpa ƿio naſu ƿerþ nehſt þære
 eaxe. and þa midmeſtan ƿpa ƿpa ƿƿacan. ƿorþamþe
 ælces ƿƿacan biþ oþer ende ƿærſt on þære naſe.

' Boet. lib. iv. prosa 6.—Naza ut orbium circum eundem cardinem, &c.

through the life of other creatures, or through the stars of heaven, or through the various deceptions of devils; sometimes through one of them, sometimes through them all. But this is clearly manifest that the divine Providence is simple and unchangeable, and governs every thing according to order, and fashions every thing. Some things, therefore, in this world are subject to destiny, others are not at all subject to it. But destiny, and all the things which are subject to it, are subordinate to the divine providence. Concerning this, I can mention to thee a comparison, whereby thou mayest the more clearly understand which men are subject to destiny, *and* which are not. All this moving and this changeable creation, revolves on the immoveable, and on the stedfast, and on the singly-existing God, and he governs all creatures, as he at the beginning had, and still has determined.

§. VII. As on the axle-tree of a waggon the wheel turns, and the axle-tree stands still, and nevertheless supports all the waggon, and regulates all its progress—the wheel turns round, and the nave, *being* nearest to the axle-tree, goes much more firmly and more securely than the fellyes do—so the axle-tree may be the supreme good, which we call God, and the best men go nearest to God, as the nave goes nearest to the axle-tree, and the middle *class of men* as the spokes. For of every spoke, one end is fixed in the nave, and the other in the felly. So is it with respect to

oþer on ðære felge. ƿpa biþ þam midleſtan
 monnum. oþne hƿile he ƿmeaþ on hiſ Mode ýmb
 þiſ eorþlice liſ. oþne hƿile ýmb þ̅ ƿoðcundlice.
 ƿpelce he locie mid oþne eagan to heoƿonum.
 mid oþne to eorþan. ƿpa ƿpa þa ƿpacan ƿticaþ
 oþer ende on þære felge. oþer on þære nafe.
 middeƿearð ƿe ƿpaca bið æƿðnum emn neah. þeah
 oþer ende bio ƿæſt on þære nafe. oþer on þære
 felge. ƿpa bioþ ða midmeſtan men on midðan
 þam ƿpacan. ⁊ þa betƿan neaƿ þære nafe. ⁊
 [þa mæſtan] neaƿ þam felgum. bioþ þeah ƿæſte. on
 þære nafe. ⁊ ƿe naƿa on þære eaxe. Ðƿæt ða
 felga ðeah hangiaþ on ðam ƿpacan. þeah hi eal-
 lunga ƿealorizen on þære eorþan. ƿpa doþ þa
 mæſtan men on þam midmeſtum. ⁊ þa mid-
 meſtan on þam betƿtan. ⁊ ða betƿtan on Grode.
 Ðeah þa mæſtan ealle hioƿa luſe penden to
 ðiſſe ƿopulde. hi ne maƿon þær onƿunian. ne
 to nauhte ne ƿeopþaþ. ƿiſ hi be nanum ðæle
 ne bioþ ƿeƿæſtnode to Grode. þon ma þe þær
 hƿeohleſ felga maƿon bioſ on þam ƿænelde. ƿiſ
 hi ne bioþ ƿæſte on þam ƿpacan. ⁊ ða ƿpacan
 on ðære eaxe. Ða felga bioþ ƿýſſeſt þære eaxe.
 ƿorðæm hi ƿanað unƿerýðelicoſt. ƿio naƿu ƿærþ
 nehſt ðære eaxe. ƿorþý hio ƿærþ ƿeſundful-
 licoſt. ƿpa doþ ða ƿeleſtan men. ƿpa hi hioƿa
 luſe neaƿ Grode lætaþ. and ƿaþon þær eorþlican
 ðing ƿorþeoþ. ƿpa hi bioþ onſorƿgſu. ⁊ læſ
 neccaþ. hu ƿio ƿýſð ƿandſiƿe. oððe hƿæt hio
 bſenƿe. ƿpa ƿpa ƿio naƿu bið ƿimle ƿpa ƿeſund.
 hnæppen ða felga on þ̅ ðe hi hnæppen. ⁊ ðeah

the middle *class* of men. One while the man meditates in his mind concerning this earthly life, another while concerning the heavenly; as if he should look with one eye to the heavens, *and* with the other to the earth. As the spokes stick, one end in the felly, *and* the other in the nave, *and* the spoke is midward equally near to both, though one end be fixed in the nave *and* the other in the felly; so are the middle *class* of men in the middle of the spokes, and the better nearer the nave, and the most numerous *class* nearer the fellies. *They* are nevertheless fixed to the nave, and the nave to the axle-tree. But the fellies depend on the spokes, though they wholly roll upon the earth. So do the most numerous *class of men depend* on the middle *class*, and the middle *class* on the best, and the best on God. Though the most numerous *class* turn all their love towards this world, they are not able to dwell there, nor do they come to any thing, if they are not in some measure fastened to God, any more than the fellies of the wheel can make any progress, if they are not fastened to the spokes, and the spokes to the axle-tree. The fellies are farthest from the axle-tree, therefore they go the most roughly. The nave goes nearest the axle-tree, therefore it goes the most securely. So do the best men. As they place their love nearer to God, and more despise these earthly things; so are they more free from care, and less solicitous how destiny may vary, or what it may bring. Provided the nave

bif ƿio naƿu hƿæt hƿugu toðæled ƿrom þære eaxe.
 Be þý ðu miht onƿitan ꝥ ƿe ƿæn bif micle leng
 ƿerund þe læƿ bif toðæled ƿrom þære eaxe.
 ƿƿa bioþ. ða men eallra onƿorƿorƿte æƿþer ƿe
 ðiƿer andƿearðan liƿer earfoða. ƿe ðær toƿearðan.
 þa ðe ƿærte bioþ on Lode. ac ƿƿa hi ƿƿiþor
 bioþ aƿýndroðe ƿƿam Lode. ƿƿa hi ƿƿiþor bioþ
 ƿebƿerðe ⁊ ƿerpencte. æƿþer ƿe on Mode ƿe
 on lichoman. ðƿýlc iƿ þæt ꝥ ƿe ƿýrð hataþ.....

§. VIII. ... Be * þam ƿoðcundan ƿoneþonce ƿƿýlce
 ƿio ƿmeaung ⁊ ƿio ƿerceanþiƿner iƿ to metanne
 ƿiþ þone ƿearoƿitan. and ƿƿelce ꝥ hƿeol bif to
 metanne ƿiþ ða eaxe. ƿorþæm ƿio eax ƿelt ealles
 þær ƿæner. ƿƿa ðeþ ƿe ƿoðcunða ƿoneþonc. he
 ƿtýneþ ðone ƿoðor ⁊ ða tunƿlu. ⁊ ða eorþan
 ƿeðeþ ƿtalle. ⁊ ƿemetƿaþ þa ƿeoper ƿerceanfta.
 ꝥ iƿ ƿæter. ⁊ eorþe. ⁊ ƿýr. ⁊ lýft. ða he
 [þƿaraþ] ⁊ ƿepliteƿaþ. hƿilum eft unƿliteƿaþ ⁊
 on oþrum hiƿe ƿebƿenƿþ ⁊ eft ƿeðniƿaþ. ⁊
 týðneþ ælc tudor. and [hit] eft ƿehýt ⁊ ƿehelt.
 ðonne hit ƿonealðoð bif. and ƿorƿearoð. ⁊ eft
 ƿeopþ ⁊ ƿeðniƿaþ þonne þonne he ƿile. Sume
 uþƿitan þeah ƿecƿaþ ꝥ ƿio ƿýrð ƿealðe æƿþer ƿe
 ƿeræþa ƿe unƿeræþa ælceƿ monner. Ic ðonne
 ƿecƿe. ƿƿa ƿƿa ealle Lƿiſtene men ƿecƿaþ. ꝥ ƿio
 ƿoðcunðe ƿoƿetiohhung hiƿ ƿealðe. nær ƿio ƿýrð.

* Boet. lib. iv. prosa 6.—*Igitur uti est ad intellectum ratiocinatio, &c.*

says thus secure, the felines may rest on what will. And yet the nave is in some measure separate from the axle-tree.—As thou mayest give that the waggon is much longer secure, it is less separated from the axle-tree; so, all men, those are most untroubled, either from the difficulties of this present life, or of that to come, who are fixed in God; but as they are ever separated from God, so are they more troubled and afflicted both in mind and in body. This is what we call destiny,....

§. VIII. With respect to the divine providence; as argument and reasoning is, compared to the intellect, and as the wheel is, compared to the axle-tree. For the axle-tree regulates all the waggon. In like manner, the divine providence moves the sky and the stars, and makes the heaven immoveable, and regulates the four elements, namely, water, and earth, and fire, and air. These elements and forms, *and* sometimes again changes their appearance, and brings *them* to another form, afterwards renews *them*; and nourishes every creature, and moreover covers and preserves it when it is grown old and dried up, and again disorders and renews it whensoever he wills. Some philosophers however say, that destiny rules both the felicities and the infelicities of every man. But I say, as all Christian men say, that the divine providence rules over him, not destiny. And I know that it decrees every thing very

Ƴ ic pat ꝥ hio demþ eal þing Ƴriþe rihte. ðeah ungerceadþiſum monnum Ƴpa ne þince. Ði penaþ ꝥ ðara ælc Ƴie God. ðe hioſa pillan fulgæþ. Niſ hit nan pundor. Ƴorþæm hi bioþ ablende mid ðam þioſtrum hioſa Ƴcýlða. Ac Ƴe godcunda Ƴoreþonc hit underſtent eall Ƴriþe rihte. ðeah uſ þince. Ƴor uſum dýſige. ꝥ it on poþ Ƴape. Ƴorþam Ƴe ne cunnon ꝥ riht underſtandan. Ðe demþ ðeah eall Ƴriþe rihte. ðeah uſ hþilum Ƴpa ne ðince :

§. IX. Ealle¹ men Ƴpýriað æfter þam hehſtan gode. ge gode ge ýfele. Ac Ƴorþý ne maƳon ða ýſelan cuman to þám hean hrofe eallra goda. Ƴorþam hi ne Ƴpýriað on riht æfter. Ic pat ðeah ðu cpeþe nu hþonne to me. Ðpýlc unriht mæg bion mare ðonne he geþaſige ꝥ hit Ƴepýrþe. Ƴpa hit hþilum Ƴepýrþ. ꝥ þæm godum becýmþ anfeald ýfel on þiſſe worulde. Ƴ þam ýrlum anfeald god. Ƴ oþre hþile ægþer ƳemenƳed. ægþer ge þæm godum. ge þæm ýrlum. Ac ic þe aſciƳe hþæþer þu pene ꝥ æniƳ mon Ƴie Ƴpa andƳetfull ꝥ he mæƳe onƳitan ælcne mon on riht hþelc he Ƴie. ꝥ he nauþer ne Ƴie ne betera ne pýrſa ðonne he hiſ pene. Ic pat ðeah ꝥ hi ne maƳon. Ac peorþað Ƴriþe oft on pon Ƴe riðo. ðe Ƴume men ƳecƳað ꝥ Ƴie mede pýrþe. Ƴume men ƳecƳað ꝥ he Ƴie pýter pýrþe. ðeah hpa mæƳe onƳitan hþæt oþer do. he ne mæg pítan hþæt he ðenþ.

¹ Boet. lib. iv. proſa 6.—Nihil est enim quod mali causa, &c.

ly, though to unwise men it does not appear. They think that every thing which fulfils their desire, is God. It is no wonder, for they are misled by the darkness of their sins. But the divine providence understands every thing very truly, though it seem to us, through our ignorance, that it goes wrongly; because we cannot exactly understand it. He, however, ordains all things rightly, though to us it sometimes does not appear so.

§. IX. All men, as well the good as the wicked, seek after the highest good. But the wicked are unable to come to the high roof of all things for this reason, that they do not seek after things rightly. I know, however, thou wilt on some occasion say to me: What injustice can be greater, that he should suffer it to come to pass, as sometimes does, that to the good unmixed evil happens in this world, and to the wicked undesired good; and at other times both mixed, well to the good as to the wicked? But I thee, whether thou supposest that any man so discerning as to be able to know every one rightly, what he is, so that he may be neither better nor worse than he thinks him? I know, however, that they cannot. Yet it is very often properly the custom, for some persons to say that a man is deserving of reward, *when* other persons say that he is deserving of punishment. Though any one may observe what another does,

Deah he mæge fume hƿiƿ pillan onƿitan. þonne ne mæg he eallne. Ic þe mæg eac ƿeccan fum biƿpell be þæm ꝥ þu miht ðý fƿeotolon onƿitan. Deah hit unƿerceanƿiƿe men onƿitan ne mægen. ꝥ iƿ fop hƿi ƿe ƿoda læce ƿelle ðam halum men ƿeƿtne ðƿenc 7 ƿeƿtne. 7 of- ƿum halum biƿeƿne 7 ƿƿanƿne. 7 hƿilum eft þæm unhalum. fumum liþne. fumum ƿƿanƿne. fumum ƿeƿtne. fumum biƿeƿne. Ic ƿat ꝥ ælc þaƿa þe ðone cƿæƿt ne can. ƿile þæƿ ƿundƿian fop hƿý hi ƿƿa ðon. Ac hƿi ne ƿundƿiaþ ða læcaƿ nauht. fopþæm hi ƿiton ꝥ þa ofne nýton. fopþæm hi cunnon ælceƿ hƿiƿa medƿumneƿƿe onƿitan 7 tocnapan. 7 eac ða cƿæƿtaƿ þe þæƿ ƿiþ ƿceolon. Ðƿæt iƿ ƿaƿla hælo. bute ƿiht- ƿiƿneƿ. oððe hƿæt iƿ hƿiƿa untƿýmneƿ. bute unþeaƿaƿ. Ðƿa iƿ þonne beƿeƿa læce þæƿe ƿaƿle. þonne he ðe hi ƿerceanƿ. ꝥ iƿ Groð. he aƿaþ þa ƿoðan. 7 ƿitnaþ ða ýƿlan. he ƿat hƿæƿ ælc ƿýƿþe biþ. niƿ hit nan ƿundop. fopþæm he of þæm hean hƿoƿe hit eall ƿerýhþ. and þonan miƿcaþ and metƿaþ ælcum be hƿi ƿerýƿhtum :.

§. X. Ðæt^a ƿe ðonne hataþ ƿýƿð. ðonne ƿe ƿerceanƿiƿa Groð. ðe ælceƿ monneƿ ðeaƿƿe ƿat. hƿæt ƿýƿcþ oððe ƿeþaƿaþ þæƿ ðe ƿe ne ƿenaþ.

^a Boet. lib. iv. prosa 6.—Hinc jam fit illud fatalis ordinis, &c.

he cannot know what he thinks. Though he may know some *part* of his disposition, yet he cannot *know* it all. I can moreover make to thee a comparison, whereby thou mayest more clearly understand *this*, though unwise men cannot understand it. That is: Why does the good physician give to this healthy man mild and sweet drink, and to another healthy *man* bitter and strong? and sometimes also to the sick; to one, mild; to another, strong; to one, sweet; to another, bitter? I know that every person who is unacquainted with the art, will wonder at it, why they do so. But the physicians wonder not at it, because they know what the others are ignorant of. For they know how to discover and distinguish the infirmity of each of them, and also the arts which should *be used* with respect to it. What is the health of souls, but virtue? or what is their infirmity, but vices? Who then is a better physician of the soul, than he who made it, that is, God? He honours the good, and punishes the wicked. He knows of what every one is deserving. It is no wonder, because he from the high roof sees it all, and thence disposes and metes to every one according to his deserts.

§. X. This then we call destiny; when the wise God, who knows every man's necessity, does or permits any thing which we expect not. And yet I may give thee some examples, in few words, so far as human reason is able to under-

And zet ic þe mæg sume biſne ſearum porðum
 ſecgan be þam dæle þe ſio menniſce geſcead-
 piſnes mæg ongiſtan ða godcundneſſe. ꝥ iſ ðonne
 ꝥ ſe ongiſtaþ philum mon on oþre piſan. on oþre
 hine God ongiſt. Ðpilum ſe tiohhiaþ ꝥ he ſie
 þe betſta. ⁊ þonne pat God ꝥ hit ſpa ne biþ.
 Ðonne hſæm hſæt cymþ oððe godes oððe yſeles
 mape þonne [þe] þincþ ꝥ he pýpþe ſie. ne biþ
 ſio unſihtpiſnes no on Gode. ac ſio ungleapnes
 biþ on ðe ſelfum. ꝥ ðu hit ne canſt on riht
 gecnapan. Oſt gebýneþ þeah ꝥ te men ongiſtaþ
 man on þa ilcan piſan. ðe hine God ongiſt. Oſt
 hit gebýneþ ꝥ te manige men bioþ ſpa ungetrume.
 ægþer ge on Mode ge on lichoman. ꝥ hi ne
 mazon ne nan god ðon. ne nan yſel nýllaþ un-
 nedige. ⁊ bioþ eac ſpa unþýldige ꝥ hi ne mazon
 nan earfoða gehýldelice abean. forþæm hit ge-
 býneþ oſt ꝥ God nýle for hiſ mildheortneſſe
 nan unabependlice broc him anſettan. ðý læſ hi
 forlætan hioða unſceafſulneſſe. ⁊ ſeonþan pýpſan.
 gif hi aſcýnede bioþ ⁊ geſpenced. Sume men
 bioþ ælceſ cſæfter full cſæftige and full halige
 ſeſar ⁊ rihtſiſe. Ðonne þincþ ꝥ Gode unriht
 ꝥ he ſpelce ſpence. ge ſuþum þone deaþ. þe
 eallum monnum gecýnde iſ to þolienne. he him
 gedep ſeſtran ðonne oþrum monnum. ſpa ſpa
 gio ſum piſ man cſæþ. ꝥ ſe godcunda anpealb
 geſpiþode hiſ diorlingar under hiſ ſiþeſa ſceade.
 ⁊ hi ſcilde ſpa geornlice. ſpa ſpa man dep ðone
 æpl on hiſ eagan. Manege tiligaþ Gode to cſe-
 manne to ðon georne ꝥ hi pilliaþ. hioða anum

stand the Divinity. That is, then, that we sometimes know man in one wise, *and* God knows him in another. Sometimes we deem that he is the best, and then God knows that it is not so. When any thing comes to any person, either of good or of evil, more than it appears to thee that he deserves, the injustice is not in God, but the ignorance is in thyself, that thou canst not rightly understand it. Yet it often happens that men know a man in the same manner that God knows him. It often happens that many men are so infirm both in mind and in body, that they cannot easily do any good, or avoid any evil; and are, besides, so impatient that they cannot with resignation bear any troubles. Therefore it often happens, that God, through his mercy, wills not to impose on them any intolerable affliction, lest they should forsake their innocence, and become worse, if they are moved and troubled. Some men are full virtuous in all virtue, and full holy and righteous persons. Then seems it to God unjust, that he should afflict such; and moreover death, which is natural to all men to suffer, he makes more tranquil to them than to other men; as formerly a certain wise man said, that the divine power saved his darlings under the shadow of his wings, and protected them as carefully as man does the apple of his eye. Many so earnestly endeavour to please God, that they desire, of their own accord, to suffer manifold troubles; because they

pillum. manifeald earfoþe to þropianne. forþam þe hi pillmaþ mapan aƿe. ⁊ mapan hliƿan. ⁊ mapan ƿeopþƿcipe mið Gode to habbanne. þonne þa habbaþ þe ƿorþon libbaþ :

§. XI. Oƿt* eac becymð ƿe anƿeald ðirre ƿoruldre to ƿriþe ƿodum monnum. forþæm ƿe anƿeald þara ƿrlana ƿeopþe toƿorpen. Sumum monnum God ƿelleþ ægþer ƿe ƿod ƿe ƿfel ƿemengeð. forþæm hi ægþer earmaþ. Sume he beƿearfaþ hioƿa ƿelan ƿriþe hƿaþe. þær ðe hi æneſt ƿerælige ƿeopþaþ. þý læſ hi for longum ƿerælfum hi to up ahæbben. ⁊ ðonan on oƿermettum ƿeopðen. Sume he let þneagan mið heardum bƿoce. þæt hi leornigen ðone cƿæft ƿeþýlðe on ðam langan ƿerƿince. Sume him on-ðrædaþ earfoþu ƿriþon þonne hy þýrpen. ðeah hi hi eaþe aðneogan mægen. Sume hi ƿebýcgaþ ƿeopþlicne hliƿan ðirre andƿearðan liƿer mið hioƿa agnum ðeaþe. forþæm hi ƿenaþ ꝥ hi næbben nan oþer ƿioh ðær hliƿan ƿýrþe buton hioƿa agnum ƿioƿe. Sume men ƿæron ƿio unoferrƿiþedlice. ƿƿa ꝥ hi nan ne mihte mið nanum ƿite oferrƿiþan. ða biƿnodon hioƿa æfter-ƿengum ꝥ hi næren mið ƿitum oferrƿiþðe. on ðæm ƿær ƿreotol ꝥ hi for heora ƿodum ƿeorcum hæfðon ðone cƿæft ꝥ hi mon ne mihte oferrƿiþon. Ac þa ƿfelan for hioƿa ƿrlum ƿeorcum ƿæron ƿeritnode oferr ƿriþe. forþæm ꝥ ða ƿitu ƿerƿarðon

* Boet. lib. iv. prosa 6.—Fit autem sæpe, uti bonis, &c.

desire to have greater honour, and greater fame, and greater reward with God, than those have who live more pleasantly.

§. XI. Frequently also the power of this world comes to very good men, to the end that the power of the wicked may be overthrown. To some men God gives both good and evil mixed, because they earn both. Some he bereaves of their wealth very soon, when they first are happy, lest through long felicities they should too much exalt themselves, and thence become arrogant. He permits some to be vexed with severe trouble, that they may learn the virtue of patience by the long affliction. Some fear difficulties more than they need, though they may easily bear them. Some purchase the honourable fame of this present life, by their own death; because they think that they have no other price worthy of this fame, except their own life. Some men were formerly invincible, so that no one could overcome them with any torment. These set an example to their successors, that they should not be overcome by torments. In these it was evident, that they, for their good works, had the strength that man might not overcome them. But the wicked, for their evil works, have been punished beyond measure, in order that the punishments might restrain others from daring to do so, and also might amend those whom they

oþrum ꝥ hi ƿpa ðon ne ðoƿrten. ⁊ eac ða geþetan
 þe hi ðonne bƿociaþ. ꝥ iƿ ƿrþe ƿƿeotol tacn
 ðam ƿiƿan ꝥ he ne ƿceal luƿian to ungemetlice
 ðaƿ ƿopulð ƿeræla. ƿoþæm hi oƿt cumað to
 ðæm ƿýrƿtan monnum. Ac hƿæt ƿille ƿe cƿeþan
 be ðam andƿearðan ƿelan. ðe oƿt cýmþ to þæm
 ƿoðum. hƿæt he elles ƿie butan tacn ðæƿ to-
 ƿearðan ƿelan ⁊ ðæƿ eðleanef anƿin ðe him ƿroð
 ƿetihhoð hæƿþ ƿoþ hiƿ ƿoðan ƿillan. Ic ƿene eac
 ꝥ te ƿroð ƿelle manegum ýrlum monnum ƿeræla
 ƿoþæm þe he ƿat heoƿa ƿecýnð and heoƿa ƿillan
 ƿpa ƿeraðne. ꝥ hi ƿoþ nanum earþum ne biþ
 no ðý bettƿan. ac ðý ƿýrƿan. ac ƿe ƿoða læce.
 ꝥ iƿ ƿroð. lacnaþ hiƿa ƿroð mið ðam ƿelan. ƿile
 ꝥ hi onƿiten hƿonan him ƿe ƿela come and olecce
 ðæm þýlæƿ he him þone ƿelan aƿerƿe oððe hine
 þam ƿelan. ⁊ ƿende hiƿ ðeapƿ to ƿoðe. ⁊ ƿoþ-
 læte ða unþeapƿ ⁊ þa ýrel ðe he æƿ ƿoþ hiƿ
 eamþum ðýðe. ðume beoþ ðeah þý ƿýrƿon ƿiƿ hi
 ƿelan habbaþ. ƿoþæm hi oƿerƿoðigaþ ƿoþ ðæm
 ƿelan ⁊ hiƿ ungemetlice bƿucað :

§. XII. Manegum⁷ men bioþ eac ƿoþƿiƿene
 ƿoþam þaƿ ƿopulð ƿeræla. ꝥ hi ƿcýle ðam
 ƿoðum leanian hiƿa ƿoð. ⁊ ðam ýrlum hiƿa
 ýrel. ƿoþam ƿimle bioþ þa ƿoðan ⁊ ða ýrlan un-
 ƿeþƿæne betƿýh him. ƿe eac hƿilum ða ýrlan
 bioþ unƿeraðe betƿuh him ƿelfum. ƿe ƿuþum
 an ýrel man bið hƿilum unƿeþƿæne him ƿelfum.

⁷ Boet. lib. iv. prosa 6.—Quibusdam permissum puniendi jus, &c.

then afflict. It is a very clear token to the wise that he ought not to love these worldly goods immoderately, that they often come to the worst men. But what shall we say, concerning the present wealth which often comes to the good? What is it else, but a token of the future wealth, and a beginning of the reward, which God has decreed to him for his good disposition? I suppose also that God may give felicities to many wicked men, because he knows their nature and their disposition *to be* such, that they would not for any troubles be the better, but the worse. But the good physician, that is, God, heals their minds with the wealth, until they learn whence the wealth came to them, and *the man* obeys him lest he take away the wealth from him, or him from the wealth, and turns his manners to good, and forsakes the vices and the evil which he before through his troubles did. Some indeed are the worse if they have wealth, because they become proud on account of the wealth, and enjoy it without moderation.

§. XII. To many men also these worldly felicities are therefore given, that they may recompense the good for their good, and the wicked for their evil. For the good and the wicked are ever at variance with each other, and also sometimes the wicked are at variance with each other, and moreover a wicked man is sometimes at variance with himself. For he knows that he does amiss, and bethinks himself of the retribution, and yet will

forþamþe he wæs þæt he untela deð. ⁊ wenð him
þara leana. ⁊ nele ðeah þær gefrigan. ne hit
forþum him ne læt hneopan. ⁊ ðonne for ðam
ringalati ege ne mæg no weorðan gefrigne on him
feolcum. Ofte hit eac [gebyrð] þæt se yfel for-
læt his yfel for sumes oðres yfles monnes andan.
forþam he wolde mid þy tælan þone oðerne þæt
he onfunde his þearf. forþan ðonne ymb þæt
for he forþof mæg. þæt he tolað ungelic to bi-
ðam oðrum. forþam hit is þær godcundan an-
wealdes gefuna þæt he forþof of yfele god. Ac hit
nis nanum men afeorð þæt he mæge witon eall þæt
God getiohhod hæfð. ne eac afeorð þæt he
geforht hæfð. Ac on ðæm hi habbað genog.
to onfitanne þæt se forweard ⁊ se wealdend ealla
gefeorht wile. ⁊ rihte gefeorht eall þæt he ge-
feorht. ⁊ nan yfel ne forhte. ne get ne forð.
ac ælc yfel he aforð of eallum his rice. Ac
gif ðu afeorð ðam hean anwealde forþan wilt ðær
ælmihtran Godes. þonne ne onfirt þu nan yfel
on nanum þinge. þeah ðe nu forðe þæt he for-
on ðis middangearde rie. forþam hit is riht
þæt þa godan habban god eðlean his Godes. ⁊
ða yfelan habban wite his yfles. ne bið þæt nan
yfel. þæt te riht bið. ac bið god. Ac ic onfirt
þæt ic þe hæbbe afeorð nu mid his langan forðe.
forðæm þe lyste nu his. Ac onforð his nu.
forþam hit is se wealdend and se weard ðe ðu
lange forðest. þæt ðu þy eð mæge ðære
lære onforð.

not cease therefrom, nor indeed suffer himself to repent of it; and therefore, through perpetual fear, he cannot be satisfied with himself. Frequently it also happens that the wicked forsakes his evil, for hatred of some other wicked man; because he would thereby upbraid the other, by avoiding his manners. *He* labours then about this, as he best may; that he take care to be unlike the other; for it is the custom of the divine power, to work good from evil. But it is permitted to no man, that he should be able to know all that God has decreed, or indeed to recount what he has wrought. But in these *things* they have enough, to understand that the creator and the governour of all things, guides, and rightly made, all that he made, and has not wrought nor yet works any evil, but drives away every evil from all his realm. But if thou wilt enquire concerning the supreme government of the almighty God, then wilt thou not find evil in any thing, though it now seem to thee that here is much in this middle-earth. Since it is just that the good have good reward for their good, and the wicked have punishment for their evil; that which is just is no evil, but is good.— But I observe that I have fatigued thee with this long discourse, wherefore thou art now desirous of songs. And now accept them, (for it is the medicine and the drink which thou hast long wished for,) that thou mayest more easily receive the instruction.

§. XIII. Ða* ƿe ƿiſdom Ða þiſ ƿpell aƿeht hæfde. þa ongan he eft ƿingan. 7 þuſ cƿæþ. Eri þu ƿillniȝe mid hlutrum mode onȝitan Ðone hean anƿealð. behealð þa tunglu þær hean heofner. Healðað þa tunglu þa ealðan ƿebbe Ðe hi on ȝe-ƿceapne ƿæron. ƿƿa ꝥ ƿio ƿýnene ƿunne ne on-
hriſþ no Ðær Ðæler þær heofner Ðe ƿe mona onriſþ. ne ƿe mona no ne onhriſþ þær Ðæler [Ðe] ƿio ƿunne onriſþ. Ða hƿile þe hio þær on biþ. ne ƿe ƿteorpa. Ðe ƿe hataþ Uſſa. ne cýmþ næfre on þam ƿeſtðæle. þeah ealle oþre ƿteorpan ƿapen mid þam ƿodore æfter þære ƿunnan on þa eorþan. niſ hit nan ƿundor. ƿorþam he iſ ƿriþe neah þam up ende þære eaxe. Ac ƿe ƿteorpa Ðe ƿe hataþ æfenſteorpa. Ðonne he biþ ƿeſt ȝerepen. þonne tacnaþ he æfen. ƿærþ he þonne æfter þære ƿunnan on þære eorþan ƿceade. oþ he oriſþ þa ƿunnan hindan. 7 cýmþ ƿiþ ƿoran þa ƿunnan up. þonne haten ƿe hine morȝenſteorpa. ƿorþam he cýmþ eaſtan up. bodað þære ƿunnan cýme. Ðio ƿunne 7 ƿe mona habbaþ toðæled bætƿuht him þone Ðæg and þa niht ƿriþe emne 7 ƿriþe ȝeþƿænelice ƿicſiaþ þurh ȝodcundan ƿoreſceapunga 7 unaþnotenlice þioſiaþ þam ælmihtigan Gode oþ domeſ Ðæg. ƿor þý hi ne læt God on ane healfe þær heofner bion. Ðý læſ hi ƿorðon oþra ȝeſceapta. Ac ȝeſibſuma God ȝemetȝað ealla ȝeſceapta 7 ȝeþƿænaþ þa he betƿuh him ƿuniaþ. hƿilum ƿliht ƿe ƿæta ꝥ Ðriȝe. hƿilum

* Boet. lib. iv. metrum 6.

§. XIII. When Wisdom had ended this speech, then began he again to sing, and thus said: If thou desirest with enlightened mind to understand the supreme government, behold the stars of the high heaven. The heavenly bodies preserve the ancient peace in which they were created; so that the fiery sun does not touch that part of the heaven in which the moon moves, nor the moon touch that part in which the sun moves, so long as she is therein. Nor does the star which we call Ursa, ever come into the west, though all other stars go with the sky after the sun to the earth. It is no wonder, for it is very near to the upper end of the axis. But the star which we call the evening-star, when it is seen westwardly, then betokens it the evening. It then goes after the sun into the earth's shade, till it outruns the sun, and comes up before the sun. Then we call it the morning-star, because it comes up in the east, *and* announces the sun's approach. The sun and the moon have the day and the night divided between them very equally; and they very accordantly reign, through the divine providence, and incessantly serve the almighty God till doomsday. God does not suffer them to be on one side of the heaven, lest they should destroy other creatures. But the peace-loving God regulates and adapts all creatures, when they exist together. Sometimes the wet flies the dry. Sometimes he mingles the fire with the cold. Sometimes the light and the bright fire goes upwards,

he gemengeþ þ̅ f̅r̅n̅ w̅iþ̅ þ̅am̅ [cile.] h̅w̅ilum̅ þ̅ leohte
 f̅r̅n̅ ⁊̅ þ̅ beorhte up̅ ȝeƿit. ⁊̅ w̅io̅ heƿize eorþe
 ƿit þ̅ær̅ n̅iþ̅ere be þ̅ær̅ c̅y̅ning̅eƿ̅ ȝehode. b̅r̅enȝð̅
 eorþe ælcne ƿeƿtm̅ ⁊̅ ælc tudor̅ ælce ȝearne. ⁊̅
 ȝe hata ȝumor̅ ð̅r̅ȝð̅ ⁊̅ ȝearƿaþ̅ ȝæð̅ ⁊̅ bleða.
 ⁊̅ ƿeƿtmb̅ær̅na h̅ær̅ƿeƿt̅ ð̅r̅ȝȝð̅ ȝiƿa bleða. h̅ær̅ȝlar̅
 and ȝnaƿaƿ̅ ⁊̅ ȝe of̅t̅ ȝæða ȝen leccaþ̅ ð̅a eorþan̅
 on ƿint̅ra. ƿorþam̅ underƿehþ̅ w̅io̅ eorþe þ̅ ȝæð̅
 ⁊̅ ȝeðeþ̅ þ̅ hit ȝneƿaþ̅ on lengten. Ac ȝe metoð̅
 eall̅ra ȝeƿceaf̅ta ƿet̅ on eorþan̅ ealle ȝnoƿende
 ƿeƿtmaƿ̅ ⁊̅ ealle ƿorþb̅renȝð̅. ⁊̅ ȝehȳt̅ þ̅onne he
 ƿȳle. ⁊̅ eorþa þ̅onne he ƿile. ⁊̅ n̅imþ̅ þ̅onne he
 ƿile. Ð̅a h̅w̅ile ð̅e þ̅a ȝeƿceaf̅ta þ̅ioƿiaþ̅. ƿit ȝe
 heh̅ȳta ȝceoppend̅ on h̅iƿ̅ heah̅ ȝetle. þ̅anon̅ he
 ƿelt̅ þ̅am̅ ȝeƿealðleþ̅eƿum̅ ealle ȝeƿceaf̅tu. N̅iƿ̅
 nan ƿundor̅, ƿorþ̅am̅þ̅e he iƿ̅ c̅y̅ning̅. ⁊̅ ð̅r̅ȝhten.
 ⁊̅ æƿelm̅. ⁊̅ ƿuma. ⁊̅ æ. ⁊̅ ƿiƿðom̅. ⁊̅ ƿiht̅ƿiƿ̅
 ð̅ema. he ȝent̅ ealla ȝeƿceaf̅tu on h̅iƿ̅ æƿenda.
 ⁊̅ he het̅ ealle eƿt̅ cuman. Ð̅æt̅ ȝe an ȝeƿt̅æð̅-
 ð̅eȝa c̅y̅ning̅ ne ȝtafelode ealla ȝeƿceaf̅ta. þ̅onne
 ƿurðon̅ h̅i̅ ealle toƿloƿene ⁊̅ toƿtencre. and to
 nauhte ƿurðon̅ ealle ȝeƿceaf̅ta. ð̅eah̅ habbaþ̅ ȝe-
 m̅æn̅elice ð̅a ane luƿe. þ̅ h̅i̅ þ̅eop̅ian ȝƿilcum̅
 h̅laƿonðe. and ƿæȝmaþ̅ þ̅ær̅ þ̅ he heona ƿealt̅.
 n̅iƿ̅ þ̅ nan ƿundor̅. ƿorþam̅ h̅i̅ ne mihton̅ elley
 b̅ion. ȝiƿ̅ he ne þ̅ioƿedon̅ h̅i̅ona ƿuman. Ð̅a
 ƿorlet̅ ȝe ƿiƿðom̅ þ̅ h̅ioþ̅. and cƿaþ̅ to me.

and the heavy earth is stationed below, by the king's command. The earth brings yearly every fruit and every production; and the hot summer dries and prepares seeds and shoots; and the fruitful harvest brings ripe corn. Hails, and snows, and frequent rain, moisten the earth in winter. Hence the earth receives the seed, and causes it to grow in spring. But the creator of all things nourishes in the earth all growing fruits, and produces *them* all; and hides when he wills, and shows when he wills, and takes away when he wills. Whilst the creatures obey, the supreme creator sits on his throne. Thence he guides with reins all creatures. It is no wonder; for he is king, and lord, and fountain, and origin, and law, and wisdom, and righteous judge. He sends all created beings on his errands, and commands *them* all to come again. If the only stedfast king did not support all creatures, then would they all be dissolved and dispersed, and all creatures would come to naught. But they have in common, one love, in serving such a lord, and rejoice because he rules over them. That is no wonder, for they could not else exist, if they served not their author.—Then ceased Wisdom the song, and said to me:

CAPUT XL.

§. I.



HƿÆDER* Ðu nu ongyte hƿider þioƿ
 ƿƿnæce pille. Ða cƿæþ ic. Sege me
 hƿider hio pille. Ða cƿæþ he. Ic
 pille ƿecgan þæt ælc ƿýrð bio ƿoð.
 ƿam hio monnum ƿoð þince. ƿam hio him ýfel
 þince. Ða cƿæþ ic. Ic ƿene ꝥ hit eaþe ƿƿa bion
 mæge. þeah uƿ hƿilum oþer þince. Ða cƿæþ he.
 Ný þæƿ nan tƿý ꝥ ælc ƿýrð bioþ ƿoð. Ðara þe
 nýht 7 nýtƿýrþe bioþ. ƿorþæm ælc ƿýrð. ƿam
 hio ƿie ƿýnrum. ƿam hio ƿie unƿýnrum. ƿor þý
 cýmþ to þæm ƿoðum ꝥ hio oþer tƿeƿa ðo. oððe
 hine þneatige to ðon ꝥ he bet ðo. þonne he
 ær ðýðe. oððe him leanige ꝥ he ær tela ðýðe.
 And eƿt ælc ƿýrð þara þe to ðam ýrlum cýmþ.
 cýmþ ƿorþam tƿam þingum ƿam hio ƿie neþe.
 ƿam hio ƿie ƿýnrum. ƿiƿ to ðam ýrlum cýmþ
 neþu ƿýrð. þonne cýmþ he to eðleane hýr ýfla.
 oððe to þneatunge 7 to lape ꝥ he eƿt ƿƿa ne ðo.
 Ða onƿann ic ƿunðriƿan and cƿæþ. Iƿ ꝥ ƿor
 inƿeapðlice nýht ƿacu ꝥ Ðu þær neƿrt. Ða cƿæþ
 he. Ðƿa hit iƿ ƿƿa þu reƿrt. Ac ic ƿoðe. ƿiƿ Ðu
 ƿoðeƿt. ꝥ ƿit unc ƿendon ƿume hƿile to þýƿeƿ ƿol-
 ceƿ ƿƿnæce. þýlæƿ hi cƿæþon ꝥ ƿit ƿƿnæcon oþer
 monner andƿet. Ða cƿæþ ic. Ðƿnec ꝥ Ðu pille :.

* Boet. lib. iv. prosa 7.

CHAPTER XL.

§. I.

OST thou now perceive, whither this discourse tends? Then said I: Tell me whither it tends. Then said he: I would say, that every fortune is good, whether it seem good to men, *or* whether it seem evil to them. Then said I: I suppose that it probably may be so, though it sometimes appears otherwise to us. Then said he: There is no doubt of this, that every fortune which is just and useful, is good; for every fortune, whether it be pleasant, *or* whether it be unpleasant, comes to the good for this reason, *namely*, that it may do one of two *things*; may either admonish him, to the end that he should do *still* better than he before did, *or* may reward him, because he before did well. And again, every fortune which comes to the wicked, comes on account of two things, whether it be severe, *or* whether it be pleasant. If severe fortune comes to the wicked, then it comes for retribution of his evil, *or* else for correction and for admonition, that he should not do so again. Then began I to wonder, and said: This is a perfectly right explanation which thou now givest. Then said he: It is as thou sayest. But I am desirous, if it is agreeable to thee, that we should turn ourselves a little while to this people's speech, lest they say that we speak above man's comprehension. Then said I: Speak what thou wilt.

§. II. Ða^b cræþ he. Þenȝt ðu ꝥ ꝥ ne ȝie
 ȝod. ꝥ nȝt biþ. Ða cræþ ic. Ic pene þæt hit
 ȝie. Ða cræþ he. Ælc ȝȝnd iȝ nȝt þara ðe
 auþen deþ. oððe lærþ. oððe ȝričþ. Ða cræþ ic.
 Ðæt iȝ ȝoþ. Ða cræþ he. Ðio riþerþearnde ȝȝnd
 iȝ þæm ȝod þe ȝinnab riþ unþearȝ ȝ penab hi
 to ȝode. Ða cræþ ic. Ne mæȝ ic þæt oþracan.
 Ða cræþ he. Ðræt þenȝt þu be ðære ȝodan
 ȝȝnde. ðe oȝt cȝmþ to ȝodum monnum on ðiȝȝe
 ȝoꝝuðe. ȝȝilce hit ȝie ȝoȝetacn ecȝa ȝoda. hpe-
 þen þiȝ ȝolc mæȝe cpeþan ꝥ hit ȝie ȝȝel ȝȝnd.
 Ða ȝmeȝcode ic ȝ cræþ. Ne cȝiþ ꝥ nan mon.
 ac cræþ ꝥ hio ȝie ȝȝiþe ȝod. ȝȝa hio eac biþ.
 Ða cræþ he. Ðræt þenȝt þu be þære unȝepen-
 lichan ȝȝnde. þe oȝt þȝietab ða ȝȝlan to ȝitȝianne.
 hpeþen þiȝ ȝolc pene ꝥ ꝥ ȝod ȝȝnd ȝie. Ða cræþ
 ic. Ne þenab hi no ꝥ ꝥ ȝod ȝȝnd ȝie. ac þenab
 ꝥ hio ȝie ȝȝiþe eapȝalico. Ða cræþ he. Uton
 healdan unc ꝥ ȝit ne þenan ȝȝa ȝȝa þiȝ ȝolc penþ.
 ȝiȝ ȝit ðæt þenab þe ðiȝ ȝolc penþ. þonne ȝoȝlæte
 ȝit ælce ȝeȝceadȝȝerȝe and ælce ȝihtȝȝerȝe. Ða
 cræþ ic. Ðȝi ȝoȝlæte ȝit hi á þȝ ma. Ða cræþ [he.]
 Foȝþȝ ȝolciȝce men ȝecȝab ꝥ ælce ȝeþu ȝȝnd ȝ
 unȝȝȝȝumu ȝie ȝȝel. Ac þe ne ȝculon ðæt ȝe-
 leȝan. ȝoȝþæm þæt ælc ȝȝnd biþ ȝod. ȝȝa þe æȝ
 ȝȝȝaccon. ȝam hio ȝie ȝeþu. ȝam hio ȝie ȝȝȝȝum.
 Ða þeȝþ ic æȝeȝed ȝ cræþ. Ðæt iȝ ȝoþ ꝥ ðu
 ȝeȝȝe. Ic nat ðeah þȝa hit duȝȝe ȝecȝan ðȝȝeȝum
 moȝnum. ȝoȝþam hiȝ ne mæȝ nan ðȝȝi man ȝeleȝan :

^b Boet lib. iv. prola 7.—Nonne igitur bonum cecidit esse, &c.

§. II. Then said he: Dost thou think, that that is not good which is useful? Then said I: I think that it is *good*. Then said he: Every fortune is useful which does either of *two things*; either instructs, or corrects. Then said I: That is true. Then said he: Adverse fortune is good for those who contend against vices, and are inclined to good. Then said I: I cannot deny it. Then said he: What thinkest thou concerning the good fortune, which often comes to good men in this world, as if it were a presage of eternal blessings? can this people say that it is evil fortune? Then smiled I, and said: No man says that, but *every one* says that it is very good; *and* so indeed it is. Then said he: What thinkest thou of the more dreadful fortune which often threatens to punish the wicked? does this people think that that is good fortune? Then said I: They do not think that it is good fortune, but think that it is very miserable. Then said he: Let us beware, that we think not as this people thinks. If we in this respect think what this people thinks, then shall we forsake all wisdom and all virtue. Then said I: Why shall we ever the more forsake them? Then said he: Because vulgar men say that every severe and unpleasant fortune is evil; but we should not believe it, since every fortune is good, as we before said, whether it be severe, or whether it be pleasant. Then was I afraid, and said: That is true which thou sayest. I know not, however, who dares to mention it to unwise men, for no unwise man can believe it.

§. III. Ða* onrac se ƿiſdom ſarlice ⁊ cƿæþ. Forþy ne ſcyle nan ƿiſ monn forhtigan ne gnonn-
 nian to hræm hiſ ƿiſe ſeopþe. oððe hræþer him
 cume þe neþu ƿýrð ðe liþu. Ðon ma þe ſe hpata
 eſne ſcyle ýmb þ̅ gnonnian. hu oft he ſeohtan
 ſcule. ne biþ hiſ lof na ðy læſſe. ac iſ þen
 þ̅ hit ſie ðy mare. ſpa biþ eac þæſ ƿiſan með
 þy mare. þe him ƿnaþne ƿýrð ⁊ neþne to becýmþ.
 Ðy ne ſceolde nan ƿiſ man pillian ſeſter liſeſ.
 gýſ he ænigra cƿæſta neþ. oððe ænigeſ ſeopþ-
 ſcipeſ heſ for ƿorulde. oððe eceſ liſeſ æfter
 ðýſſe ƿorulde. Ac ælc ƿiſ mon ſcyle aƿinnan
 ægþer ge ƿiþ þa neþan ƿýrðe ge ƿiþ ða ƿiſuman.
 þy læſ he hine for ðære ƿýnſuman ƿýrðe for-
 trurige. oððe for ðære neþan forþence. Ac
 him iſ þearf þ̅ he aƿeðige þone midmeſtan ƿeg
 betƿýhſ ðære neþan ƿýrðe ⁊ ðære liþan. þ̅ he
 ne ƿilnige ƿýnſuman ƿýrðe ⁊ maran onſorhneſſe
 ðonne hit gemetlic ſie. ne eſt to neþne. for-
 þæm he ne mæg naþneſ ungemet adriohan. Ac
 hit iſ on hiopa azenum anpealde hræþne ðara
 hi geceogan. Gýſ hi þonne þone midmeſtan ƿeg
 aƿeðian pillað. Ðonne ſcýlan hi ſeſſe him ſeſum
 gemetgian þa ƿiſuman ƿýrðe. ⁊ ða onſorhan.
 þonne gemetgaþ him God þa neþan ƿýrðe ge on
 þýſſe ƿorulde. ge on þære toƿearðan. Ðpa ſpa
 he eaþe adreogan magan :

* Boet lib. iv. proſa 7.—Quare, inquit, ita vir ſapiens, &c.

§. III. Then retorted Wisdom sharply, and said: Therefore no wise man ought to fear or lament, how his affairs may fall out, or whether severe fortune, or agreeable, may come to him; any more than the brave man ought to lament about this, how often he must fight. His praise is not the less; but the opinion is, that it is the greater. So is also the wise *man's* reward the greater, if more adverse and more severe fortune comes to him. Therefore no wise man should be desirous of a soft life, if he makes account of any virtues or of any honour here for the world, or of eternal life after this world. But every wise man ought to contend, both against the severe fortune, and against the prosperous, lest he through the prosperous fortune be presumptuous, or through the severe, despair. But it is necessary for him, that he seek the middle way between the severe fortune and the agreeable; that he may not desire more prosperous fortune or greater enjoyment than is fit; nor again, too severe *fortune*; because he is unable to bear excess of either. But it is in their own power which of them they will choose. If therefore they desire to find the middle way, then ought they themselves to moderate to themselves the prosperous and the happy fortune. Then will God moderate to them the severe fortune, both in this world and in that to come, so that they may easily bear *it*.

§. IV. *ƿel*^d la ƿiſan menn ƿell. gaþ ealle on þone ƿeg þe eop læraþ ða ƿonemæran biſna þara godena gumena ⁊ þæra ƿeonhgeornena ƿeſa ðe ær eop ƿæron. Eala ge eargan ⁊ idelgeornan. hƿy ge ƿa unnytta ſion ⁊ ƿa aſpundene. hƿy ge nellan acſien æfter ðam ƿiſum monnum and æfter ðam ƿeonhgeornnum. hƿilce hi ƿæron ða ðe ær eop ƿæron. and hƿi ge ðonne nællon. riþþan ge hioſa þearf geacſod habben. him on-hyrian. ƿa ge ƿriþoſt mægen. ƿorþæm hi punnon æfter ƿyſhſcipe on ðiſſe ƿoruld. ⁊ taledon godes hliſan mid godum ƿeorcum. ⁊ ƿorhton gode biſne þam ðe æfter him ƿæron. ƿorþæm hi puniaþ nu ofer þæm tunglum. on ecne eadigneſſe. ƿor heora godum ƿeorcum : Der endað þio ƿeonþe boc Boetier. and onginneð ſeo ſiſte :

§. V. Ða^a ge ƿiſdom ða ðiſ ƿell aſeht hæfde. ða cƿæþ ic. Ðriþe nýht iſ þin lap. Ac ic ƿolde ðe nu mýngian þæne manigfealdan lare þe ðu me ær gehete be þæne Godes ƿorsetiohunge. Ac ic ƿolde æneſt ƿitan æt þe hƿæþer þ aht ſie þ ƿe of gehioſað þ men cƿeþað be ſumum þingum þ hit ſcýle ƿear gebýrian. Ða cƿæþ he. Me ƿæne hioſne þ ic onette riþ þer þ ic ðe moſte gelæſtan þ ic ðe ær gehet. ⁊ þe moſte getæcan ƿa ſceortne ƿeg. ƿa ic ſcýpteſtne ſindan mihte to þinne cýððe. Ac hit iſ ƿa ſýn of uncrum ƿege. of þæm ƿege þe ƿit

^a Boet. lib. iv. metrum 7.^a Boet. lib. v. prosa 1.

§. IV. Well! O wise men, Well! Proceed ye all in the way which the illustrious examples of the good men, and of the men anxious for glory, who were before you, point out to you. O, ye weak and idle! why are ye so useless and so enervated? Why will ye not enquire about the wise men, and about the men anxious for glory, who were before you; what they were? And why will ye not then, after ye have learned their manners, imitate them as ye best may? For they endeavoured after honour in this world, and sought good fame by good works, and set a good example to those who should be after them. Therefore they now dwell above the stars, in everlasting happiness, for their good works.—Here ends the fourth book of Boethius, and begins the fifth.

§. V. When Wisdom had ended this discourse, then said I: Very right is thy doctrine. But I would now remind thee of the manifold instruction which thou before promisedst me, concerning the providence of God. But I wish first to know from thee, whether that be aught which we often hear, that men say concerning some things—that it may happen by chance. Then said he: I would rather that I hastened towards this, that I should perform to thee what I before promised thee, and should teach thee as short a way as I shortest might find, to thy native country. But this is so far out of our way—out of the way which we intended to travel—that it would be more expedient

ȝetiohhod habbaþ on to ƿapenne. ꝥ þæt ðu me ær bæde. hit ƿære ðeah nýttrne to ȝecýrþenne ȝ to onȝitanne. Ac ic ondræde ꝥ ic ðe læde hiðner þiðner on þa ƿaþar of þinum ƿege. ꝥ ðu ne mæge eft þinne ƿeg aƿedian. Nis hit nan pun-
 dor ðeah þu ȝetýrize. ȝif ic þe læde be þam ƿege. Ða cƿæþ ic. Ne þearft þu no ꝥ ondrædon. Ac ic bio ȝriþe ƿægn ȝif ðu me lædeft þiðer ic ðe biðde. Ða cƿæþ he. Ic þe ƿille læpan bi ȝpellum. ȝƿa ic ðe eallne ƿeg dýde. ȝ ðe þeah ƿecgan ƿille. ꝥ hit nis nauht þæt mon cƿiþ ꝥ æniz ðing ƿear ȝebýrize. ƿorþam ælc þing cýmþ of ȝumum ðingum. ƿor ðý hit ne biþ ƿear ȝebýned. ac þær hit of nauhte(ne) come þonne ƿære hit ƿear ȝebýned :

§. VI. Ða' cƿæð ic. Ac hƿonan com ȝe nama æƿert. Ða cƿæþ he. Aƿiſtoteleſ min ðeoplingc hit ȝeƿehte on þære bec þe Fyrica hatte. Ða cƿæþ ic. Ðu ȝehte he hit. Ða cƿæð he. Men cƿædon ȝio ðonne him hƿæt unpenunga ȝebýneðe. ꝥ ꝥ ƿære ƿear ȝebýned. ȝƿelce hƿa nu ðelƿe eorþan. ȝ ƿinde þær ðonne ȝoldhorð. ȝ ƿecge þonne ꝥ ꝥ ȝie ƿear ȝebýned. Ic ƿat þeah ȝif ȝe ðelƿere ða eorþan no ne ðulƿe. ne nan mon ær ꝥ ȝold þær ne hýðe. þonne ne ƿinde he hit no. ƿorþý hit næf na ƿear ƿunden. Ac ȝio ȝodcunde ƿoſetiohhung lænde ðone þe he ƿolde ꝥ þe ȝold hýðe. ȝ eft þone þe he ƿolde ꝥ he hit ƿunde :

' Boet. lib. v. prosa 1.—An est aliquid, tametſi vulgus lateat, &c.

to return, and discuss what thou before askedst me. But also I fear that I should lead thee hither and thither in paths out of thy way, so that thou mightest not again find thy way. It is no wonder if thou shouldest grow weary, if I lead thee beside the way. Then said I: Thou needest not fear that; on the contrary, I shall be very glad if thou ledest me whither I desire thee. Then said he: I will instruct thee by discourses, as I have done all along; and will say to thee, that it is naught that men say, that any thing may happen by chance. Because every thing comes from certain things, therefore it has not happened by chance; but if it had come from nothing, then it would have happened by chance.

§. VI. Then said I: But whence came the name first? Then said he: My beloved Aristotle has explained it in the book which is called *Physica*. Then said I: How has he explained it? Then said he: Men said formerly, when any thing happened to them unexpectedly, that it happened by chance; as if any one should dig the earth and find there a golden treasure, and then say, that that had happened by chance. I know, however, that if the digger had not dug the earth, or man had not before hid the gold there, then he would not have found it. Therefore it was not found by chance. But the divine providence instructed whom he would, that he should hide the gold, and afterwards whom he would; that he should find it.

§. VII. Ða^{*} cræþ ic. Ðæt ic ongipte ꝥ hit
 17 ƿpa ƿpa þu ƿezȝt. Ac ic polde ðe acȝian
 hræþer ƿe ænigne ƿrýdom habban oððe ænigne
 anpeald hræt ƿe don. hræt ƿe ne ne don. ðe
 ƿio ȝodcunde ƿoſetiohhung oþþe ƿio ƿýrð uȝ
 nede to ðam þe hi ƿillen. Ða cræþ he. ƿe
 habbaþ micelne anpeald. niȝ nan ȝerceanþiȝ ȝe-
 rceanft ꝥ næbbe ƿreodom. ƿe þe ȝerceanþiȝneȝȝe
 hæfþ. ƿe mæȝ deman ȝ toȝceadan hræt he
 ƿilnian ƿceal ȝ hræt he onȝcunian ƿceal. ȝ ælc
 mon hæfþ ðone ƿriodom. ꝥ he ƿat hræt he ƿile
 hræt he nele. and ðeah nabbath ealle ȝerceanþiȝe
 ȝerceanfta ȝelicne ƿrýdom. Englaȝ. habbaþ ƿihte
 domaȝ ȝ ȝodne ƿillan. ȝ eall hræt hi ƿillmaþ hi
 beȝtaþ ƿriþe eaþe. ƿoſþæm þe hi naner ƿoȝer
 ne ƿillmaþ. Niȝ nan ȝerceanft þe hæbbe ƿýrðom
 ȝ ȝerceanþiȝneȝȝe buton englum ȝ mannum. Ða
 men habbaþ ƿimle ƿrýdom. þý maȝan þe hi heora
 Mod neaȝ ȝodcundum ðingum lætaþ. ȝ habbaþ ðæȝ
 þý læȝȝan ƿrýdom. þe hi heora Modet ƿillan neaȝ
 ðiȝȝe ƿoſuld aȝe lætaþ. Nabbath hi nænne ƿrýdom
 ðonne hi hiȝa aȝnum ƿillum hi ȝýlȝe unþeaȝum
 underþeodaþ. Ac ƿona ƿpa hi heora Mod aȝendaþ
 ƿrom ȝode. ƿpa ƿeoſþaþ he ablende mið unƿýrðome.
 Ða þeah 17 an ælmihtig ȝod on hiȝ þæȝe hean
 cæȝȝe. ƿe ȝeȝýhþ ælceȝ monneȝ ȝeþanc. ȝ hiȝ
 ƿoſð. ȝ hiȝ dæda toȝcæt. ȝ ȝýlt ælcum æȝȝeȝ
 hiȝ ȝeȝýhtum. Ða ƿe ƿýrðom þa þiȝ ƿpell aȝæð
 hæfðe. þa onȝann he ƿingȝan ȝ þuȝ cræþ.

* Boet. lib. v. prosa 2.

§. VII. Then said I: I acknowledge this to be as thou sayest. But I would ask thee, whether we have any freedom, or any power, what we may do, *and* what we may not do? or whether the divine providence, or destiny, compels us to what they will? Then said he: We have much power. There is no rational creature, which has not freedom. Whosoever has reason, is able to judge and discern what he ought to seek, and what he ought to shun. And every man has this freedom, that he knows what he wills, *and* what he wills not. And yet all rational creatures have not equal freedom. Angels have right judgments and good inclination, and they very easily obtain all that they will, because they will no wrong. There is no created being which has freedom and reason, except angels and men. Men have always freedom; the more as they direct their mind nearer to divine things; and *they* have so much the less freedom, as they direct the will of their mind nearer to this worldly good. They have not any freedom when they, of their own accord, subject themselves to vices. But as soon as they turn away their mind from good, so *soon* do they become blind with folly. But one almighty God exists in his high city, who sees every man's thought, and discerns his words and his deeds, and renders to every one according to his deserts.—When Wisdom had made this speech, then began he to sing, and thus said:

CAPUT XII.

§. I.



ÐAÐ^h Omeþur ƿe goða ƿceop. þe mid
 Enecum ƿeleſt ƿær. ƿe ƿær Fingiliſ
 laneoþ. ƿe Fingiliur ƿær mid Læden
 ƿarum ƿeleſt. þeah Omeþur on hiſ
 leoþum ƿriþe heƿede þære ƿunnan ƿeƿynde. ⁊ hio ƿe
 cƿærtaſ. ⁊ hio ƿe biohhto. ne mæg heo þeah
 ealle ƿeƿceafra ƿeƿcinan. ne þa ƿeƿceafra. þe
 heo ƿeƿcinan mæg. ne mæg hio ealle endemeſt
 ƿeƿcinan. ne ealle innan ƿeondƿcinan. Ac nu
 þam ælmihtigan Gode ƿƿa. þe iſ ƿcƿppend ealra
 ƿeƿceafra. he ƿeƿeoþ ⁊ þuſhƿeoþ ealle hiſ ƿe-
 ƿceafra ændemeſt. Ðone mon mæg hatan buton
 leaſe ƿoþe Sunne :

§. II. Ða¹ ƿe ƿiſdom þa Ðiſ leoþ aſungen
 hæfde. þa ƿeƿƿygoðe he ane lýtle hƿile. Ða cƿær
 ic. Sum tƿeo me hæfþ ƿriþe ƿedneſed. Ða cƿær
 he. Ðƿæt iſ ƿe. Ða cƿær ic. Ðit iſ þ þ þu
 ƿægſt þ Gode ƿýlle ælcum ƿiſdom ƿƿa goð to
 donne. ƿƿa ƿfel. ƿƿæþer he ƿille. and þu ƿægſt
 eac þ Gode ƿite ælc þing ær hit ƿeƿriþe. ⁊ þu
 ƿægſt eac þ nan þing ƿýrþe bute hit Gode ƿille
 oððe ƿeƿaſige. ⁊ Ðu ƿægſt þ hit ƿeýle eall
 ƿapan ƿƿa [he] ƿetiohhod hæbbe. Nu ƿundſe ic

^h Boet. lib. v. metrum 2.¹ Boet. lib. v. prosa 3.

CHAPTER XLI.

§. I.

THOUGH Homer the good poet, who with the Greeks was the best, (he was Virgil's master; Virgil was with the Latin men the best)—though Homer in his poems greatly praised the nature of the sun, and her excellencies, and her splendour; yet she cannot shine upon all creatures, nor, those creatures which she may shine upon, can she all equally enlighten, or shine through *them* all within. But it is not so with the almighty God, who is the maker of all creatures. He beholds and sees through all his creatures equally. Him we may call without falsehood, the true sun.

§. II. When Wisdom had sung this lay, he was silent a little while. Then said I: a certain doubt has much disquieted me. Then said he: What is that? Then said I: It is this, that thou sayest that God gives to every one freedom, as well to do good, as evil, whichsoever he will; and thou sayest also, that God knows every thing before it comes to pass; and thou sayest also, that nothing comes to pass unless God wills or permits it; and thou sayest that it must all proceed as he has ordained. Now I wonder at this, why he permits that wicked men have the free-

þær hpy [he] geþarige ꝥ þa ýfelan men habban
 þone fnyðom ꝥ hi maƷon ðon ſpa Ʒoð ſpa ýfel
 ſpæþer ſpa hi pillan. ðonne he ær pat ꝥ hi ýfel
 ðon pillap. Ða cpæþ he. Ic þe mæg ſpibe eaþe
 Ʒeandþýndan þær ſpeller. Ðu polde þe nu lician
 Ʒif hpylc ſpibe riçe cýning þære Ʒ nærðe nænne
 fnyne mon on eallon hiſ riçe. ac þær on ealle
 þeoƷe. Ða cpæþ ic. Ne þuhte hit me nauht
 rihtlic. ne eac Ʒerýrenlic. Ʒif him ſceoldan þeoƷe
 men þenýzan. Ða cpæþ he. Ðræt þære unƷe-
 cýnblicne. Ʒif Ʒoð nærðe on eallum hiſ riçe
 nane fnyge ſcearft under hiſ anpealde. forþæm
 he Ʒerſceop tpa Ʒerſceadþýran Ʒerſcearfta fnyo. en-
 Ʒlar Ʒ men. þam he Ʒear micle Ʒife fneodomeſ.
 ꝥ hi moſton ðon ſpa Ʒoð ſpa ýfel ſpæþor ſpa hi
 polðon. he ſælde ſpibe færte Ʒife Ʒ ſpibe færte
 æ mid þære Ʒife ælcum menn of hiſ ende. ꝥ iſ
 re fnyðom. þæt te mon mot ðon ꝥ he pile.
 and ꝥ iſ ſio æ ꝥ Ʒilt ælcum men be hiſ Ʒerýrhtum
 æþer Ʒe on ðýſſe Ʒorulde Ʒe on þære topeardan
 ſpa Ʒoð ſpa ýfel ſpæþer he deþ. Ʒ men maƷan
 begitan þurh þone fnyðom ſpa hræt ſpa he pillap.
 buton deaþ hi ne maƷon forcýrnan. æc hi hine
 maƷon mid Ʒoðum peorcum Ʒelettan ꝥ he þý
 latoſ cýmþ. Ʒe fupþum of onelðo hi hine hþilum
 lettap Ʒif mon to Ʒoðum peorſce ne onhæƷe
 [habban] Ʒoðne pillan. ꝥ iſ Ʒoð. Ða cpæþ ic.
 Þel þu me hæfſt aſetne on ðam tpeon. Ʒ on
 þære Ʒeðnefeðneſſe þe ic ær on þær be þam
 fneodome. Ac ic eom nu Ʒet on micle maran
 Ʒeðnefeðneſſe Ʒeunrotrðo. fulneah of ormoðneſſe.

dom that they may do either good or evil, whichsoever they will, since he before knows that they will do evil. Then said he: I can very easily answer thee this enquiry. How would it please thee, if there were some very powerful king, and *he* had not any free man in all his realm, but all were in a state of slavery? Then said I: I should not think it at all right, or moreover suitable, if men in a state of slavery should serve him. Then said he: How much more unnatural would it be, if God had not in all his kingdom any free creature under his power? Therefore he created two rational creatures free, angels and men. On these he bestowed the great gift of freedom, that they might do either good or evil, whichsoever they would. He gave a very sure gift, and a very sure law with the gift, to every man until his end. That is the freedom, that man may do what he will; and that is the law, which renders to every man according to his works, either in this world or in that to come, good or evil whichsoever he does. And men may attain through this freedom whatsoever they will, except that they cannot avoid death. But they may delay it by good works, so that it may come later; and moreover they sometimes may defer it till old age, if they do not cease to have good disposition to good works, that is, good. Then said I: Well hast thou set me right in the doubt and in the trouble wherein I before was, concerning freedom. But I am still disquieted with much more trouble, almost to

Ða cƿæþ he. Ðƿæt iſ ƿio micle unſiotaef. Ða cƿæþ ic. Ðit iſ ýmb þa Godeſ ƿoſetiohhunge. ƿoſþam ƿe gehenaþ hƿilum ƿecgan ꝥ hit ƿcýle eall ƿƿa ƿeƿýrþan ƿƿa ƿƿa God æt ƿnuman ƿetiohhod hæfde. ꝥ hit ne mæge nan mon aƿendan. Nu ðincþ me ꝥ he do ƿoh. ðonne he anaþ þa ƿodan. ⁊ eac þonne he ƿitnaþ ða ýſelan. ƿif ꝥ ƿoþ iſ. ꝥ hit him ƿƿa ƿeƿceapen ƿæſ ꝥ hi ne moſton elleſ don. unnýtlíce ƿe ƿƿincaþ ðonne ƿe uſ ƿebiddaþ. ⁊ ðonne ƿe ƿæſtað. oððe ælmeſſan ƿellaþ. ƿif ƿe hiſ nabbað ðý maƿan ðanc. þonne þa þe on eallum ðingum ƿaðað on hioſa aƿenne ƿillan. ⁊ æfter hioſa lichoman luſte iſnaþ :

§. III. Ða^k cƿæþ he. Ðiſ iſ ƿio ealde ƿioſung þe ðu longe ƿioſodoſt. ⁊ manige eac æſ ðe. þana ƿaſ ſum Marcuſ. oþre naman Tulliuf. þriððan naman he ƿæſ gehaten Eiceſo. ðe ƿæſ Romana heſetoga. ƿe ƿæſ uþrita. ƿe ƿæſ ƿriþe abiyƿod mid ðæſe ýlcan ƿƿnæce. Ac he hi ne mihte bƿingan to nanum ende on þone tīman. ƿoþý heoſa Mod ƿaſ abiyƿod on ðiſſe ƿoſulde ƿillnunga. Ac ic ðe ƿecge. ƿif ꝥ ƿoþ iſ ꝥ ge ƿecgaþ. ꝥ hit ƿæſ unnet ƿebod on ƿodcundum bocum ꝥ God beað ꝥ mon ƿcealde ƿoſlætān ýfel ⁊ don ƿod. ⁊ eft ƿe cƿide ðe he cƿæþ. ƿƿa mon ma ƿƿincþ. ƿƿa mon maƿan mede onſeþþ. ⁊ ic ƿundſige hƿi þu hæbbe ƿoſgiten eall ꝥ ꝥ ƿit æſ ƿƿnæcon. Þit ƿædon æſ ꝥ ƿio ƿodcunde ƿoſe-

^k Boet. lib. v. proa 4—5.

despair. Then said he: What is this great disquiet? Then said I: It is concerning the predestination of God. For we sometimes hear say, that every thing must so come to pass as God at the beginning had decreed, *and* that no man can alter it. Now it seems to me, that he does wrong, when he honours the good, and also when he punishes the wicked, if it is true, that it was so ordained to them that they could not do otherwise. In vain we labour, when we pray, and when we fast, or give alms, if we have not therefore more favour, than those who in all respects walk according to their own will, and run after their bodily lust.

§. III. Then said he: This is the old complaint, which thou hast long made, and many also before thee; one of whom was Marcus, by another name Tullius, by a third name he was called Cicero, who was a consul of the Romans. He was a philosopher. He was very much occupied with this same question; but he could not bring it to any end at that time, because their mind was prepossessed with the desires of this world. But I say to thee, if that which ye say is true, it was a vain command in divine books, which God commanded, that man should forsake evil and do good; and also the saying which he said, *that* as man labours more, so shall he receive greater reward. And I wonder, why thou shouldest have forgotten all that we before mentioned. We before said, that the divine providence wrought all good,

tiohhung ælc god forhte. and nan yfel. ne nan
 ne tiohhode to yrcenne. ne næfre ne forhte.
 ge forþum ꝥ wit zeneah-ton to gode. þæt fol-
 c-rcum monnum yfel þuhte. ꝥ þær ꝥ mon præce
 and ritnode hƿone for hiȝ yfle. Ðu ne ȝæde
 wit eac on ðiſſe ilcan bec. ꝥ God hæfde zetiohhod
 fȝrðom to ȝyllenne monnum. ȝ ȝƿa dýde. ȝ ȝif
 hi ðone fȝrðom tela gehealdon. ꝥ he hi polde
 ȝriþe peorþian mid ece rice. ȝ ȝif hi ðone fȝrðom
 forheolden. ꝥ he hi ðonne polde ritnian mid
 deaþe. Ðe teohhode ȝif hi hƿæt ȝerȝngodon on
 þam fȝrðome. ꝥ hi hit eft on ðam fneodome
 mid hneopƿunge gebeton. ȝ ȝif hioƿa hƿilc ȝƿa
 heardheort þære ꝥ he nane hneopƿunge ne dýde.
 ꝥ he þonne hæfde rihtlic ƿite. Ealla ȝerſceaf-
 ta he hæfde zetiohhod ðeope. buton englum and
 monnum. forðý ða oþra ȝerſceaf-ta þeope ȝint.
 hi healdaþ hioƿa þenunga of domeȝ dæg. Ac þa
 menn ȝ ða englaȝ. þe fneo ȝint. forlætaþ hioƿa
 þenunga. Ðƿæt maƿon men cƿeþan ꝥ ȝio god-
 cunde foretiohhung zetiohhod hæfde ðær þe hio
 ne þurhtuȝe. oððe hu maƿon hi hi aladiȝen. ꝥ
 hi ne maƿon god don. nu hit aƿriten iȝ ꝥ God
 ȝielde ælcum men æfter hiȝ ȝerȝrhtum. Ðȝȝ
 ȝceal þonne æniȝ monn bion idel. ꝥ he ne peorce.
 Ða cƿæþ ic. Genog þu me [hæfȝt] ȝerfȝrlod
 þære tƿeounȝe mineȝ Modeȝ. be þære acȝunga
 ðe ic ðe acȝode. Ac ic ðe polde ȝiet aȝcien ȝume
 ȝpræce ðe me ymb tƿeoþ. Ða cƿæþ he. Ðƿæt
 iȝ ꝥ. Ða cƿæþ ic. Genog me iȝ cuþ ꝥ God hit
 ƿat eall beforan. ge god ge yfel. ær hit ge-

and no evil; nor decreed to work, nor ever wrought any. Moreover we proved that to be good, which to vulgar men seemed evil, namely, that man should afflict and punish any one for his evil. Did we not also say in this same book, that God had decreed to give freedom to men, and so did; and that if they exercised the freedom well, he would greatly honour them with eternal power; and that if they abused the freedom, he would then punish them with death? He ordained that if they any way sinned through the freedom, they afterwards through the freedom should make amends for it by repentance; and that if any of them were so hardhearted that he did not repent, he should have just punishment. All creatures he had made servile, except angels and men. Because the other creatures are servile, they perform their services till doomsday. But men and angels, who are free, forsake their services. How can men say that the divine providence had decreed what it fulfils not? Or how can they excuse themselves, that they should not do good, when it is written, that God will requite every man according to his works? Wherefore, then, should any man be idle, that he work not? Then said I: Thou hast sufficiently relieved me from the doubting of my mind, by the information which I have received from thee. But I would still ask thee a question, which I am perplexed about. Then said he: What is that? Then said I: I am sufficiently aware that God foreknows every thing, both good and evil, before

pyrþe. ac ic nat hræþer hit eall gepyrfan ſceal unapendendlice ꝥ he pat 7 getiohhod hærf. Ða cræþ he. Ne þearf hit no eall gepioþon unapendendlice. Ac ſum hit ſceal gepyrfan unapendendlice. ꝥ biþ ꝥ te ure nýðþearf biþ. 7 hiſ pilla biþ. Ac [hit] iſ ſum gpa gepað ꝥ hiſ niſ nan neoðþearf. 7 þeah ne deſað no ðeah hit gepioþe. ne nan heaſm ne biþ. ðeah hit no ne gepyrfe. Gefenc nu be þe ſelfum hræþer þu æniȝ ðing gpa fæſte getiohhod hæbbe ꝥ þe þýnce ꝥ hit næfpe þinum pillum onpendeð peoþe. ne þu buton beon ne mæȝe. oððe hræþer þu eſt on ængum geþeahte gpa tpioſæde ſe. ꝥ ðe helpe hræþer hit gepyrfe. þe hit no ne gepyrfe. Fela iſ ðæra þinga ðe God ær pat ær hit gepyrfe. 7 pat eac ꝥ hit deſað hiſ gerceaftum ȝif hit gepyrf. nat he hit no foſþý ðe he pille ꝥ hit gepyrfe. ac foſ þý ðe he pile foſpyrfnan ꝥ hit ne gepyrfe. gpa gpa ȝod ſcipſtýna onȝit micelne pind hneofe ær ær hit peoþe. 7 hæc ſealdan ꝥ ſeȝl. 7 eac hpilum lecȝan þone mæſt. and lætan þa betinge. ȝif he ær þpeoſer pinder bætte. pærfnaþ he hine piþ ꝥ peðer.:

§. IV. Ða' cræþ ic. Spiþe pel ðu min hæfſt geholpen æt þæne gpnæce. and ic pundriȝe hpi gpa mænige piſe men gpa piþe gpuncen mid ðæne gpnæce. and gpa litel gepiſ funden. Ða cræþ he.

¹ Boet lib. v. prosa 4—5.

it happens, but I know not whether it all shall unchangeably happen which he knows and has designed. Then said he: It needs not all happen unchangeably. But some of it shall happen unchangeably, that is, what shall be our necessity, and shall be his will. But some of it is so ordered, that it is not necessary, and yet hurts not if it happen; nor is there any harm if it do not happen. Consider now concerning thyself, whether thou hast so firmly designed any thing, that thou thinkest that it never with thy consent may be changed, nor thou without *it* exist. Or whether thou, again, in any design, art so inconsistent, that it is sufficient for thee, whether it happen, or whether it happen not. Many a one is there of the things which God knows before it may happen, and knows also that it will hurt his creatures if it happen. He does not know it, because he wills that it should happen, but because he wills to provide that it may not happen. Thus a good pilot perceives a great storm of wind before it happens, and gives order to fold the sail, and moreover sometimes to lower the mast, and slip the cable, if it before withstood the adverse wind, *and so* provides against the storm.

§. IV. Then said I: Very well hast thou assisted me in this argument; and I wonder why so many wise men have so greatly laboured concerning this question, and found so little certain. Then said he: What dost thou so greatly wonder at; so easy as it is to understand? Dost

Ðræf pundraſt þu þær fpa fpiþe. fpa eþe fpa
 hit iſ to ongitanne. Ðu ne paſt þu þ̅ manig
 ðincg ne biþ no ongiten fpa fpa hit biþ. ac fpa
 fpa ðæf andgitef mæþ biþ þe þær æfter fpiraf.
 Ðpilc iſ fe f̅iſdom þ̅ hine ne mæg nan mon of
 þiſſe worulde ongitan. fpilcne fpilce he iſ. Ac
 ælc pinð be hiſ andgitef mæþe þ̅ he hine wolde
 ongitan gif he mihte. Ac fe f̅iſdom mæg uſ
 eallunga ongitan fpilce fpilce fe f̅ind. ðeah fe
 hine ne magon ongitan eallunga fpilce fpilce he iſ.
 forþæm fe f̅iſdom iſ God. he gefiþ eall une
 p̅ync. ge god ge yfel. ær hiſ geporden fien.
 oððe fupþon gefoht. Ac he uſ ne net no þ̅
 [hræþor] to þam þ̅ fe nede f̅c̅ylen god don. ne
 uſ ne p̅yncþ þ̅ fe yfel don. forþam þe he uſ
 fealde f̅iſdom. Ic ðe mæg eac tæcan fume
 biſne. þ̅ þu þ̅ eð ongitan miht ða f̅p̅æce.
 Ðræt þu paſt þ̅ gefiht. ⁊ gehernes. and gefned-
 nes ongitaf ðone lichoman ðæf monnes. ⁊ þeah
 ne ongitaf hi hine no gelicne. ðe eapan ongitaf
 þ̅ hi gehioraf. ⁊ ne ongitaf hi þeah þone lichoman
 eallunga f̅p̅ylcne f̅p̅ylce he biþ. f̅io gefnednes hine
 mæg gegnapian. ⁊ gefnedan þ̅ hit lichoma biþ.
 ac hio ne mæg gefnedan hræþer he biþ ðe blac
 ðe hrit. ðe f̅æger þe unfæger. Ac f̅io gefiðð
 æt f̅numan ceſne. fpa ða eagan on beſioþ. [hio]
 ongitaf ealle ðone andplitan þæf lichoman. Ac ic
 wolde get ſeccan fume pace. þ̅ þu f̅iſſe hræf
 þu pundredeſt :

thou not know that many a thing is not understood according as it is, but according to the measure of the understanding which enquires after it? Wisdom is such, that no man in this world can comprehend it such as it is. But every one strives, according to the measure of his understanding, that he might comprehend it if he could. But wisdom can entirely comprehend us such as we are, though we cannot entirely comprehend it such as it is. For wisdom is God. He sees all our works, both good and evil, before they are done or even thought of. But he does not compel us the more, so that we necessarily must do good, or prevent our doing evil; because he has given us freedom. I can also give thee some instances, whereby thou mayest more easily understand this discourse. Thou knowest that sight, and hearing, and feeling, perceive the body of a man, and yet they perceive it not alike. The ears perceive that which they hear, and yet they perceive not the body altogether such as it is. The feeling may touch it, and feel that it is a body, but cannot feel whether it be black or white, fair or not fair. But the sight in the first instance, as the eyes look thereon, perceives all the form of the body. But I would still give some explanation, that thou mayest understand that which thou wast wondering at.

§. V. Ða^m cpæþ ic. Ðpæt 1r þ. Ða cpæþ he. Ðit 1r þ je an monn ongiƿt þ þ he on oþrum ongiƿt rýnderlice. he hine ongiƿt þurh Ða eagan rýnderlice. þurh Ða eapan rýnderlice. Ðurh h1r rædelran rýnderlice. Ðurh gerceadriƿnerre rýnderlice. Ðurh geriƿ andgiƿt. Monige rint cpucena gerceapta unrtýriende. rpa rpa nu rcýlfiƿcar rint. and habbaþ Ðeah sumne dæl andgiƿter. forþæm h1 ne mihton elles libbon. gif h1 nan gnot andgiƿter næfdon. rume mazon geriƿon. rume mazon gehýron. rume gefredon. rume gertincan. Ac Ða rtýriendan netenu rint monnum gelicpan. forþæm hý habbaþ eall þ Ða unrtýriendan habbaþ. 7 eac mare to. þ 1r. þ h1o hýrigaþ monnum. lufiaþ þ h1 lufiaþ. and hatiaþ þ h1 hatiaþ. 7 flýþ þ h1 hatiaþ. 7 recap þ h1 lufiaþ. Ða men Ðonne habbaþ eall þ pe ær ýmbe rpræcon. 7 eac to eacan Ðæm micle gife gerceadriƿnerre. Englar Ðonne habbaþ geriƿ andgiƿt. Forþæm rint þar rceapta þur gerceapene. þ þa unrtýriendan h1 ne ahebben ofer Ða rtýriendan. ne him riþ ne pinnan. ne þa rtýriendan ofer Ða men. ne Ða men ofer Ða englar. ne Ða englar riþ God. Ac þ 1r eapmlic þ je mæſta dæl monna ne reeþ on þ þ him forgiƿen 1r. þ 1r gerceadriƿnerre. ne þ ne reeþ þ him ofer 1r. þ 1r þ englar habbaþ 7 riƿe men. þ 1r geriƿ andget. Ac meſt monna nu onhýneþ nu neatum on þæm þ h1 pillmað porulð lurta rpa rpa netenu. Ac gif pe nu

§. V. Then said I: What is that? Then said he: It is, that the same man perceives in various ways, what he perceives in others. He perceives it through the eyes separately, through the ears separately, through his imagination separately, through reason separately, *and* through intelligence. Many living creatures are unmoving, as for instance shell-fishes are, and have nevertheless some portion of sense; for they could not otherwise live, if they had no particle of sense. Some can see, some can hear; some, feel; some, smell. But the moving cattle are more like to men, because they have all that the unmoving have, and also more; namely, that they resemble men, love what they love, and hate what they hate, and fly from what they hate, and seek what they love. But men have all that we have before mentioned, and also, in addition thereto, the great gift of reason. But angels have intelligence. On this account, are the creatures thus formed, that the unmoving may not exalt themselves above the moving, or strive with them; nor the moving, above men; nor men, above the angels; nor the angels, against God. But it is lamentable, that the greatest part of men do not see that which is given to them, namely, reason; nor regard that which is above them, namely, what angels and wise men have, that is, intelligence. But most men imitate cattle, inasmuch as they follow worldly lusts, like cattle. But if we had any portion of undoubting intelligence, as angels have, then should we know that that intel-

hæfðon ænigne ðæl untriozender andgiter ꝥa ꝥa englar habbað. þonne mihte þe ongiton ꝥ ꝥ andgæt biþ micle betere ðonne ure geŕceadþiŕneŕre. Ðeah þe ꝥela ŕmean. [þe] habbaþ litellne gearopitan buton tpeon. ac þam englum niŕ nan tpeo naner þæra ðinga þe hi piŕon. ꝥor ði iŕ hiopa gearopito ꝥa micle betra ðonne ure geŕceadþiŕneŕre. ꝥa ure geceadþiŕneŕre iŕ betere þonne nýtena andgæt ŕie. oððe þæŕ gepitter æniȝ ðæl ðe him ꝥorȝifen iŕ. auþer oððe hþorum neatum oþþe unhþorum. Ac uton nu habban ure Mod up ꝥa ꝥa þe ýfemeŕt mæȝen piþ ðæŕ hean hþoŕer þæŕ hehŕtan andgiter. ꝥ þu mæȝe hþæðlicorŕ cumon ȝ eþelicoŕŕ to þinne aȝenne cýððe þonan þu ær come. þær mæȝ þin Mod ȝ þin geŕceadþiŕneŕ geŕeon openlice ꝥ ꝥ hit nu ýmb tpeoþ ælceŕ ðinger. æȝþer ge be ðæne ȝoðcundan ꝥoneŕceapunge. þe þe nu oŕt ýmb ŕŕnæcon. ge be unum ŕŕýðome. ge ꝥa be eallum ðingum :

§. VI. Ða^a ŕe Þýðom ða þiŕ ŕpell aŕæð hæfðe. þa onȝan he ŕingan ȝ þuŕ cþæþ. Ðpæt þu miht ongitan ꝥ manig þýht iŕ miŕtlice ŕeŕende [ȝeond] eoŕþan. ȝ ŕint ŕiþe unȝeliceŕ hiþeŕ. ȝ unȝelice ŕanaþ. ŕume licȝaþ mid eallon lichaman on eoŕþan. ȝ ꝥa ŕnicende ŕanaþ ꝥ him nauþer ne ŕet ne ŕiþeŕaŕ ne ŕultumaþ. ȝ ŕume biþ tþioŕete. ŕume ŕiopeŕŕete. ŕume ŕleozende. ȝ ealle þeah bioþ oŕ ðune healde piþ þæne eoŕþan.

^a Boet. lib. v. metrum 5.

ligence is much better than our reason. Though we contemplate many things, we have little understanding free from doubt. But to the angels, there is no doubt of any of the things which they know : therefore is their understanding as much better than our reason, as our reason is better than the understanding of cattle is, or any portion of sense which is given to them, either to prone cattle or to those not prone. But let us now elevate our minds, as we highest may, towards the high roof of the supreme intelligence, that thou mayest most speedily and most easily come to thy own country, whence thou before camest. There may thy mind and thy reason see plainly that which it now doubts about in every thing, both concerning the divine foreknowledge, which we have often mentioned, and concerning our freedom, and concerning all things.

§. VI. When Wisdom had ended this speech, he began to sing, and thus said: Thou mayest perceive that many an animal moves variously upon the earth, and *they* are of very dissimilar form, and go differently. Some lie with the whole body on the earth, and so go creeping, because neither feet nor wings support them; and some are two-footed; some, flying; and all nevertheless are inclined downwards towards the earth, and there seek either what they list, or what is needful to them. But man alone goes upright.

Ƴ þiðer ƿillmaþ. oþþe þær þe hi lȳrt. oþþe þær þe hi beþurƿon. Ac ƿe mann ana gæþ uprihte. ꝥ tacnaþ ꝥ he ƿceal ma þencan up þonne nȳþer. Ði lær ꝥ God ƿie niþoror þonne þe lichoma. Ða ƿe ƿiſdom þiſ leoþ arunzen hæfde. Ða cƿæþ he.

CAPUT XLII.



OR • þȳ ƿe ƿceolðon eallon mæzne ƿriſian æfter Gode. ꝥ ƿe ƿiſſen hƿæt he ƿære. þeah hit ƿne mæþ ne ƿie ꝥ ƿe ƿitan hƿæt he ƿie. ƿe ƿculon þeah be Ðæs andgiteſ mæþe. Ðe he .uſ gifþ. fundigan. ƿpa ƿpa ƿe ær cƿæþon. ꝥ mon ƿceolde ælc Ðing ongitan be hiſ andgiteſ mæþe. ƿorþam ƿe ne mazon ælc Ðing ongitan ƿȳlc ƿilce hit iſ. Ælc geſceaf Ðeah ægþer ge geſceadƿiſ ge ungeſceadƿiſ ꝥ ƿreotolaþ ꝥ God ece iſ. ƿorþam næſſe ƿpa manega geſceafra and ƿpa micla Ƴ ƿpa fægna hi ne undeſþiolden læſſan geſceafra Ƴ læſſan anpealde þonne hi ealle ƿindon. ne ƿurþum emn miclum. Ða cƿæþ ic. Hƿæt iſ ecneſ. Ða cƿæþ he. Ðu me ahræft micler Ƴ earfoþer to ongitanne. gif Ðu hit ongitan ƿilt. Ðu ƿcealt habban ær Ðineſ modeſ eagan clæne Ƴ hluttſe. Ne mæg ic Ðe nauht helan þær þe ic ƿat. ƿaſt Ðu ꝥ þȳio þing ƿindon on Ðiſ midðanearþde. An iſ hƿilendlic þæt hæfþ ægþer ge ƿnuman ge ende.

This betokens that he ought more to direct his thought upwards, than downwards, lest the mind should be inferiour to the body.—When Wisdom had sung this lay, then said he:

CHAPTER XLII.

HEREFORE we ought with all our power to enquire concerning God, that we may know what he is. Though it may not be our ability, that we should know what he is, we ought nevertheless, according to the measure of understanding which he gives us, to endeavour after *it*; *for*, as we have already mentioned, man must know every thing according to the measure of his understanding, since we are not able to know every thing such as it is. Every creature, however, whether rational or irrational, testifies this, that God is eternal. For never would so many creatures, and so great, and so fair, submit themselves to an inferiour being, and to inferiour power, than they all are, nor indeed to equally great. Then said I: What is eternity? Then said he: Thou askest me about a great *thing*, and difficult to understand. If thou wouldest understand it, thou must first have the eyes of thy mind pure and clear. I cannot conceal from thee any thing which I know.—Knowest thou that there are three things in this middle-earth? One

7 ic nat ðeah nan puht þær ðe hƿilendlic iſ nauþer
 ne hiſ fuman ne hiſ ende. Oþer þing iſ ece.
 ꝥ hæfþ fuman 7 næfþ nænne ende. 7 ic pat
 hponne hit onginþ. 7 pat ꝥ hit næfne ne ge-
 endað. ꝥ rint englaſ and monna ſapla. Ðriðde
 þing iſ ece buton ende 7 buton anginne. ꝥ iſ
 God. Betpuh þam þrim iſ fwiþe micel toſcead.
 Liſ piſ ꝥ ealle ſculon armeagan. þonne cume
 piſ late to ende þiſſe bec. oððe næfne: Ac
 an ðing þu ſcealt nýde þær ær ſitan. for hƿý
 God iſ gehaten ſio behſte ecneſ. Ða cƿæþ ic.
 Ðƿý. Ða cƿæþ he. Forþon ƿe ſiton fwiþe lýtel
 þær þe ær uſ ƿær. buton be gemýnde. 7 be
 gearcunge. and get læſſe þær ðe æfter uſ biþ.
 ꝥ an uſ iſ gearſlice andƿeard ꝥ te þonne biþ. ac
 him iſ eall andƿeard. ge ꝥ te ær ƿær. ge ꝥ te
 nu iſ. ge ꝥ te æfter uſ bið. eall hit iſ him
 andƿeard. Ne ƿexþ hiſ ƿelena. ne eac næfne
 ne panað. Ne ofman he næfne nan puht. for-
 ðæm næfne nauht he ne forgeat. Ne ſecð he
 nanpuht. ne ne ſmeaþ. forþam ðe he hit pat
 eall. Ne ſecþ he nan puht. forðæm he nan
 puht ne forleaſ. Ne eht he nanne puhte. for
 þý hine nan puht ne mæg flion. Ne ondræt he
 nanpuht. forðæm he næfð nænne ſicpan. ne
 forþum nænne gelican. Simle he biþ gifende. 7
 ne panað hiſ næfne nauht. Simle he bið æl-
 mihtig. forþæm he ſimle ƿile god and næfne
 nan ýfel. Niſ him naner ðinger nedƿearf. Simle
 he bið lociende. ne flæþþ he næfne. Simle he
 biþ gelice manþƿæne. Simle he biþ ece. forþam

is temporary, which has both beginning and end; and I nevertheless know nothing of that which is temporary, neither its beginning nor its end. Another thing is eternal, and has beginning, and has no end; and I know when it begins, and know that it never will end; namely, angels and the souls of men. The third thing is eternal, without end, and without beginning, that is, God. Between the three is very great dissimilarity. If we should enquire into the whole of it, then should we come late to the end of this book, or never. But one thing thou must necessarily first know; why God is called the highest eternity. Then said I: Why? Then said he: Because we know very little of that which was before us, except by memory and by information, and still less of that which shall be after us. That alone is properly present to us, which at the time is; but to him all is present, both what formerly was, and what now is, and what after us shall be; it is all present to him. His riches encrease not, nor moreover ever are lessened. He never recollects any thing, because he never forgets any thing. He neither seeks nor enquires after any thing, because he knows it all. He searches for nothing, because he has lost nothing. He pursues not any thing, because nothing can fly from him. He fears nothing, because he has none more powerful, nor indeed any like *him*. Always he is giving, and nothing of his ever diminishes. Always he is

næfre ȝio tid næf ƿ he næfe. ne næfre ne
 ȝȝnþ. Simle he bið ȝneoh. ne biþ he to nanum
 ȝeorce ȝeneded. For hiȝ ȝodcundlicum anpealde
 he iȝ æghƿær andƿearð. Hiȝ micelneȝre ne mæg
 nan monn ametan. niȝ ƿ ðeah no lichomlice to
 ȝenanne. ac ȝaȝtlice. ȝƿa ȝƿa nu ȝiȝdom iȝ ȝ
 ȝihtȝiȝneȝ. ȝonþæm he ƿ iȝ ȝelf. Ac hƿæt oȝer-
 modige ȝe þonne. oððe hȝȝ ahebbe ȝe eop ȝiþ
 ȝƿa heane anpeald. ȝonþamþe ȝe nauht ȝiþ hine
 don ne mazon. ȝonþæm ȝe eca ȝ ȝe ælmihtiga
 ȝimle ȝit on þam heah ȝetle hiȝ anpealdeȝ. þonan
 he mæg eall ȝeȝion. and ȝilt ælcum be ðam
 ȝȝhte æfter hiȝ ȝeȝȝhtum. ȝonþam hit nȝȝ
 no unnȝȝt ðæt ȝe hopien to Gode. ȝonþæm he
 ne ȝent no ȝƿa ȝƿa ȝe doþ. Ac abiddaþ hine
 eaðmodlice. ȝonþæm he iȝ ȝȝiþe ȝummod and
 ȝȝiðe mildheort. Hebbað eopeȝ Mod to him
 mid eȝȝum hondum ȝ biddaþ ðær ðe ȝiht ȝie
 and eopeȝ þearȝ ȝie. ȝonþam he eop nȝle ȝȝȝnan.
 hatiaþ ȝȝel ȝ ȝlioþ ȝƿa ȝe ȝȝiþoȝt mazon. luȝiaþ
 cȝæftaȝ ȝ ȝolȝiaþ ðæm. Ge habbaþ micle ðearȝe
 þæt ȝe ȝimle ȝel don. ȝonþæm ȝe ȝimle beȝonan
 þam ecan ȝ þam ælmehtigan Gode doþ eall ƿ ƿ
 ȝe doþ. eall he hit ȝeȝiþ ȝ eall he hit ȝonȝilt.
 AMEN :

mighty, because he always wills good, and never
y evil. There is not need to him of any thing.
ways he is seeing; he never sleeps. Always he
equally gracious. Always he is eternal, for the
ie never was when he was not, nor ever will be.
ways he is free. He is compelled to no work.

his divine power he is everywhere present.
s greatness no man can measure; yet this is not
be understood bodily, but spiritually, even as
dom is, and righteousness; for he is that him-
f. But what are ye then proud of? or why lift
up yourselves against so high power? for ye can
nothing against him. For the eternal and the
mighty, always sits on the throne of his power.
ence he is able to see all, and renders to every
e with justice, according to his works. There-
e it is not in vain that we have hope in God;

he changes not as we do. But pray *ye* to him
h humility, for he is very bountiful and very
rciful. Lift up your minds to him, with your
ds, and pray for that which is right and is need-
to you, for he will not refuse you. Hate and
from evil as ye best may. Love virtues and
low them. Ye have great need that ye always
well, for ye always do, in the presence of the
rnal and the almighty God, all that which ye do.
e beholds it all, and he will recompense it all.
MEN.

DRİHTEN ælmihtiga God. pýrhta 7 pealbend
ealra 7eſceafra. ic biððe ðe for þinne micelan
miðheortneſſan. 7 for þære halegan node tacne.
7 for Scam Marian mæȝð hade. and for Scem
Michaeler gehýrnunneſſe, 7 for ealra þinna halgena
luſan 7 heora earrunȝum. ꝥ þu me ȝeſýrȝe bet
þonne ic aſýrhte to þe. 7 ȝeſýra me to ðinum
willan and to minne ſaple þearfe bet ðonne ic
ſýlf cunne. 7 ȝeſtaþela min God to ðinum willan
7 to minne ſaple þearfe, 7 ȝeſtranȝa me wiþ
þæſ deofles coſtnunȝum. and aſýrna fram me
ða fulan galnýrre 7 ælc unrihtſýrnýrre. 7 ȝeſcýlde
me wiþ minum wiþerſianum ȝeſeþenlicum 7 unge-
ſeþenlicum. 7 tæc me ðinne willan to pýrcenne.
ꝥ ic mæȝe ðe inſeardlice luſian to foron eallum
þingum mið clænum ȝeþance 7 mið clænum licha-
man. forþon þe ðu eart min ſceoppend. 7 min
aleſend. min ſultum. min ſnoſer. min tneþneſ.
7 min to hōpa. ſi þe lof 7 wulðer nu 7 á á á to
worulde buton æȝarilcum endes. AMEN .:

FINIS.

O LORD God almighty, creator and governour of all creatures, I beseech thee by thy great mercy, and by the sign of the holy cross, and by the virginity of the blessed Mary, and by the obedience of the blessed Michael, and by the love of all thy saints and their merits; that thou wouldest direct me better than I have done towards thee; and direct me to thy will, and to my soul's need, better than I myself know; and make stedfast my mind to thy will and to my soul's need; and strengthen me against the temptations of the devil; and remove from me impure lust and all unrighteousness; and defend me against my enemies, visible and invisible; and teach me to do thy will; that I may inwardly love thee above all things, with pure mind and with pure body; for thou art my creator and my redeemer, my help, my comfort, my trust, and my hope. To thee be praise and glory now and for ever, world without end. AMEN.

THE END.

APPENDIX.

ALFRED'S POETRY.

THE following specimen of Alfred's poetry corresponds with the third metrum of Boethius's fourth book, the prose version of which will be found p. 298 of this volume. The English translation accompanying this poetical extract, is made as close and literal as possible. Words supplied, are printed in *Italicks*.—As the limits of this publication preclude any attempt to give a connected view of what has been written on the nature and peculiarities of Anglo-Saxon Poetry, the reader who wishes for information on that subject, is referred to Mr. Bosworth's Elements of Anglo-Saxon Grammar, and Mr. Conybeare's Illustrations of Anglo-Saxon Poetry. In those works the metrical laws observed (though with considerable latitude) by the Anglo-Saxon poets, are laid down, and illustrated by examples. Much information will also be found in Hickes's Thesaurus, A. S. Gram. c. 23. "De Poetica Anglo-Saxonum." It may be remarked that the rules of alliteration in the ancient Danish poetry, extracted by Hickes

(p. 217.) from Olaus Wormius, are nearly, if not exactly, the same as those of the Anglo-Saxon, given by Mr. Bosworth and Mr. Conybeare.—See also, Mr. Turner's History of the Anglo-Saxons, vol. 2. p. 102. and vol. 3. pp. 257. 328. Ed. 1823.—Bishop Percy's "Dissertation on the alliterative metre, without rhyme, in Pierce Plowman's visions;" Reliques of Ancient English Poetry, vol. 2. p. 298. Ed. 1812.; and "An Enquiry into the Origin, Progress, Nature and Characteristic Features of Icelandic Poetry," by Dr. Henderson, being Appendix, No. 3, to his Journal of a Residence, &c. Edinb. 1818.

IC þe mæg eaþe.

ealðum 7 leaŕum ƿpellum.

andþeccan ƿƿnæce.

geþicne eƿne.

þiŕre ilcan.

þe ƿit ƿmbƿƿnecaþ.

þit geŕæþe ƕio.

on ƿame tide.

þæt Aulixes.

underhæfþe.

þæm Cærepe.

cýne ƿicu tƿa.

He ƿær Ðnacia.

þoda aldor.

and Retie.

I can easily to thee,

from old and fabulous his-

relate a story, [tories,

even like

to this same *thing*

that we are speaking of.

It happened formerly,

at a certain time,

that Ulysses

had, under

the Cæsar,

two kingdoms.

He was, of *the* Thracian

provinces, chief;

and, of *the* kingdom

riƿeƿ hiƿde.	<i>of Retia, ruler.</i>
ƿæƿ hiƿ ƿnea ðrihtneƿ.	<i>Of his supreme lord, was</i>
ƿolc cuƿ nama.	<i>the celebrated name,</i>
Agamemnon.	<i>Agamemnon ;</i>
ƿe ealleƿ ƿeold.	<i>who governed all</i>
Eƿeca riƿeƿ.	<i>the country of the Greeks.</i>
Cuƿ ƿæƿ ƿide.	<i>It was widely known</i>
ðæt on þa tide.	<i>that, at that time,</i>
Tƿoiana ƿeƿin.	<i>the Trojan war [vens.</i>
ƿearþ undeƿ ƿolcnum.	<i>happened under the hea-</i>
Foƿ ƿiƿeƿ heaƿð.	<i>Forth went the leader of</i>
Eƿeca ðrihten.	<i>lord of the Greeks, [war,</i>
campƿteð ƿecan.	<i>to seek the place of battle.</i>
Aulixeƿ mið.	<i>Ulysses with him</i>
an hund ƿciƿa.	<i>a hundred of ships</i>
lædde oƿeƿ laƿu ƿtƿeam.	<i>led over the sea stream,</i>
ƿæt longe þæƿ.	<i>and sat long there,</i>
tƿn ƿinten ƿull.	<i>full ten winters.</i>
Ðe ƿio tid ƿelomp.	<i>When the time came</i>
ðæt hi ƿ riƿe.	<i>that they that kingdom</i>
ƿeƿæht hæƿdon.	<i>had reduced ;</i>
ðioƿe ƿecepte.	<i>dearly did</i>
ðrihten Eƿeca.	<i>the lord of the Greeks</i>
Tƿoia buƿh.	<i>win the city of Troy,</i>
tiƿum ƿeƿiƿum.	<i>with his brave associates.</i>
Ða [þa] Aulixeƿ.	<i>When therefore Ulysses</i>
leafe hæƿde.	<i>had permission,</i>
Ðƿacia cƿniƿg.	<i>(king of Thracia)</i>
ðæt he þonan moƿte.	<i>that he thence might depart,</i>
he let him behindan.	<i>he left behind him</i>
hiƿnðe ciolaƿ.	<i>beaked ships</i>

nizon and hund nizontig.	ninety and nine.
Nænigne ðonan.	Thence, not any
mepe hengeta ma.	more of <i>the</i> sea-horses,
ðonne ænne fenede.	than one, went
on fifel fteam.	by <i>the</i> Fifel stream
famig borðon.	with foamy banks ;
ðriepesne ceol.	<i>it was</i> a vessel with three
	rows of oars,
ðæt biþ þ mæfte.	which is the greatest
Enecifcra fciþa.	of Grecian ships.
Ða pearþ ceald pedep.	Then was cold weather,
fteamc fteamma zelac.	<i>and</i> a number of severe
stunede fio bþune.	The dusky wave [storms.
yþ piþ ofþe.	beat against other <i>waves</i> ,
ut feop adþaþ.	<i>and</i> drove far out
on penðelfæ.	in <i>the</i> Wendel sea,
piþendþa fcola.	<i>the</i> bands of warriors,
up on þ igland.	upon the island
ðær Apolliner.	where Apollo's
dohtop punode.	daughter resided,
ðæg þimeþ poþn.	a number of days.
þær fe Apollinur.	Apollo was
æþeleþ cýnneþ.	of noble race,
Iober eaþoþa.	<i>the</i> son of Jove,
fe þær gio cýmng.	who was formerly king.
Se licette.	He pretended
litlum 7 miclum.	to little and great,
gumena gehþýlcum.	to every one of men,
ðæt he [god] pæne.	that he was a God,
heht 7 halgoft.	<i>the</i> highest and most holy.
þpa fe hlafoþd þa.	So did this lord then,

ðæt ðýrize folc.
 on gedpolan lædde.
 oððæt him gelyfde.
 leoda unrim.
 forþæm he pær.
 mid rihte.
 ricef hinde.
 hiona cýne cýnner.
 Euf is riðe.
 ðæt on þa tide.
 ðeoda æghwile.
 hæfdon heora hlaford.
 for þone hehstan God.
 and peorþodon.
 swa swa pulðnes cýning.
 gif he to þæm rice.
 pær on rihte boren.
 Pær þær Iobes fæder.
 god eac swa he.
 Saturnus þone.
 grund buende heton.
 Dæleþa bearn.
 hæfdon þa mægþa.
 ælcne æfter oþrum.
 for ecne God.
 Sceolde eac peran.
 Apollines dohtor.
 ðior boren.
 ðýrize folces.
 gum winca gýden.
 Eufes galþra fela.

that foolish people
 lead into error,
 that *there* believed him
 a great number of men;
 because he was,
 by right,
the ruler of *the* kingdom,
 of their royal race.
It is widely known,
 that at that time
 every one of nations
 held their lord
 for the highest God,
 and worshipped *him*
 even as *the* king of glory,
 if he to the kingly power
 was rightly born.
 The father of Jove was
 a god also, as he *was*.
 Him, Saturn
 voyagers called.
The children of men
 then accounted families,
 every one after another,
 for *the* eternal God.
Then also should
 Apollo's daughter,
 nobly born of heroes,
 be, of *the* foolish people
 a goddess. [ments
 Known, of many enchant-

ðriȝan ðriȝcneȝtar.
 hio [ȝeðpolan] ȝylȝde.
 manna ȝriȝort.
 manegna ȝioda.
 Lȝningeȝ dohteȝ.
 ȝio Lince ȝær.
 hateȝ ȝor heȝigum.
 Hio ȝicȝode.
 on ȝæm iȝlonde.
 ðe Aulixeȝ.
 cȝningeȝ Ðnacia.
 com ane to.
 ceole liȝan.
 Luf ȝær ȝona.
 eallne ȝæne mænige.
 ðe hiȝe mid punode.
 æȝelingeȝ ȝiȝ.
 Hio mid unȝemetȝe.
 liȝȝum lufode.
 liȝ monna ȝneȝ.
 and he eac ȝȝa ȝame.
 ealle mæȝne.
 eȝne ȝȝa ȝȝiȝe.
 hi on ȝeȝan lufode.
 ðæt he to hiȝ earde.
 ænige nȝȝe.
 moder mȝnlaȝ.
 oȝen mæȝȝ ȝunȝe.
 ac he mid ȝæm ȝiȝe.
 punode ȝiððan.
 oððæt him ne mæhte.

to exercise magic arts,
 she, most of men
 of many nations,
 followed errorr.
The king's daughter
 was Circe
 called, for *her* oppressions.
 She reigned
 in the island
 which Ulysses,
the king of Thracia,
 happened to sail to
 with one ship.
 Soon was known
 to all the multitude
 that with her dwelt,
the prince's arrival.
 She with unbounded
 favour loved
the lord of the sailors;
 and he in like manner
 in the greatest degree,
 even as greatly,
 loved her in *his* mind;
 so that he to his country
 knew not any
 inclination of mind
 above *the young maid;*
 but he with the wife
 dwelt thenceforth,
 until with him would not

monna ænig.	any one of men,
ðeorna rinra.	of his thanes,
ðær mid þeran.	there remain ;
ac hi forþæm yrmþum.	but they, through <i>the</i> misery
earðes lyste.	of desire after <i>their</i> country,
mýnton forlætan.	resolved to leave
leofne hlaforð.	<i>their</i> beloved lord.
Ða ongunnon þercan.	Then began men
perþeoda rpell.	to work spells ;
ƿædon ꝥ hio ƿceolde.	<i>and they</i> said that she should
mid hipe ƿcinlace.	by her sorcery
beorðas forþnedan.	lay prostrate <i>the</i> men,
and mid balo cƿærtum.	and with wicked arts
ƿraþum ƿeorpan.	quickly cast <i>them</i> [beasts,
on ƿilðra lic.	into <i>the</i> bodies of wild
cýninges þeornas.	<i>and the</i> king's thanes
cýrpan ƿiþþan.	afterwards fetter,
and mid ƿacentan eac.	and also with chains
ƿæpan mænigne.	bind many a one.
Sume hi to ƿulfum ƿurdon.	Some of them became
ne meahton þonne.	<i>and</i> could not then [wolves,
ƿorð forþþringan.	utter a word ;
ac hio þnas mælum.	but they at intervals
ðioton ongunnon.	began to howl.
Sume ƿæron earðas.	Some were wild boars,
á grýmetedon.	<i>and</i> always grunted
ðonne hi ƿas ƿas hƿæt.	when they any thing of
ƿorðan ƿciodon.	should lament. [trouble
Ða þe leon ƿæron.	They who were lions
ongunnon laþlice.	began horribly
yppenga ƿýna.	fierce roarings,

ðonne hi ſceoldon.
 clipian for conþre.
 Enihtar purdon.
 ealde ge giunze.
 ealle forþþeſſe.
 to ſumum diore.
 ſpelcum he æpor.
 on his lif dagum.
 gelicoſt pær.
 buton þam cýninge.
 ðe ſio cpen lufode.
 Nolde þara oþra.
 ænig onbitan.
 menniſcer meter.
 ac hi ma lufedon.
 diora drohtaþ.
 ſpa hit gedefe ne pær.
 Næfdon hi mare.
 monnum geliceſ.
 eorþ buendum.
 ðonne ingeþonc.
 Hæfde anra gehþylc.
 his agen Mod.
 ðæt pær þeah ſpiþe.
 ſorþum gebunden.
 ſorþæm earfoþum.
 ðe him onſæton.
 Hwæt þa dýſegan men.
 ðe þýſum dnyrcæftum.
 long lýfdon.
 leaſum ſpellum.

when they ſhould
 call for *their* companions.
 The men were,
 old and young,
 all transformed
 to ſome beaſt,
 ſuch as each formerly
 in *the* days of his life
 was moſt reſembling ;
 except the king
 whom the queen loved.
 Of the others, would not
 any one taſte
the food of men ;
 but they more loved
the ſociety of beaſts,
 as it was not fit.
 They had no more
 of reſemblance to men,
the inhabitants of earth,
 than *the* mind.
 Every one *of them* had
 his own mind ;
 but that was greatly
 bound with ſorrows
 on account of *the* troubles
 which beſet him.
 But the fooliſh men
 who in theſe enchantments
 long believed,
 through falſe tales,

ƿiſſon hƿæþne.	knew nevertheless
ðæt ƿ̅ Ʒeƿit ne mæƷ.	that no one of men is able
Ɔoð onpendan.	to change the intellect
monna æniƷ.	(<i>the</i> mind)
mið ðriƷcƿærtum.	by sorceries,
ðeah hi o Ʒeðon meahte.	though they may cause
ðæt þa lichoman.	that bodies
lange þraƷe.	a long while
onpend ƿurðon.	should be changed.
Iſ ƿ̅ ƿunðorlic.	Wonderful is that
mæƷen cƿært micel.	great sovereign power
moða Ʒehƿilceſ,	of every one of minds,
oſeſ lichoman.	above <i>the</i> body
lænne Ʒ Ʒænne.	frail and sluggish.
ðƿýlcum Ʒ Ʒƿýlcum.	By these and <i>the</i> like <i>things</i>
þu meaht Ʒpeotole onƷitan.	thou mayest clearly under-
ðæt þær lichoman.	that the body's [stand,
liſtaſ Ʒ cƿæhtaſ.	powers and faculties
oſ þæm Ɔoðe cumað.	(every one of <i>them</i>)
monna Ʒehƿýlcum.	come from the mind
ænleppa ælc.	to every one of men. [ceive,
Du meaht eaþe onƷitan.	Thou mayest easily per-
ðæt te ma ðeƿeþ.	that the mind's depravity
monna Ʒehƿýlcum.	does more hurt
Ɔoðeſ unþeaƿ.	to every one of men,
ðonne mettrýmneſ.	than <i>the</i> infirmity
læneſ lichoman.	of <i>the</i> frail body.
Ne þeaƿſ leoða nan.	Nor needs any one of men
penan þæne ƿýrðe.	expect the event,
ðæt ƿ̅ ƿeƿiƷe ƿlærce.	that the vile flesh
ðæt Ɔoð.	should the mind

monna æniger.
 eallunga to him.
 ærre mæg onpendan.
 ac þa unþeapar.
 ælceſ Modeſ.
 and ꝥ ingeþonc.
 ælceſ monneſ.
 ðone lichoman lit.
 ðider hit pile :.

of any one of men
 altogether to it
 ever turn ;
 but the vices
 of every mind,
 and the thought
 of every man,
 leads the body
 whither it will.



NOTES.



NOTES.

(Note 1.)—Page ii. l. 1.—*Ælfræd Kuning pær pealhƿod ƿiſſe* bec.—That this work is the genuine production of Alfred, is proved by every species of evidence which the thing seems capable of. 1. The testimony of chroniclers and historians, and especially of Ethelwerd and William of Malmesbury; the former of whom was nearly contemporary with Alfred, and claims relationship to the royal family. Ethelw. Chron. l. 4, c. 3. W. Malmes. l. 2, c. 4.—2. Ancient MSS.—Of the two manuscripts of this work, the Cottonian is judged by Wanley to have been written in the lifetime of Alfred, or very soon after his decease. Wanl. Catal. p. 217.—3. The internal evidence of the work itself, and particularly of the preface, in which we find expressions that could not have been used with propriety by any person, except the king himself. Alfred asserts himself to be “the translator of the book”—explains his method of translating, “sometimes word by word, sometimes meaning of meaning”—alludes to the “occupations [of government] very difficult to be numbered” in which he had been engaged—beseeches the reader “to pray for him, and not blame him, if he should more rightly understand it than he could”—and offers the apology, that “every man must, according to the measure of his understanding, and according to his leisure, speak that which he speaks, and do that which he does.”—

Several of the expressions in this interesting preface, occur also in that which Alfred prefixed to his version of Pope Gregory's Pastoral. Wise's Asser. p. 81. The two prefaces may be compared with a third, which he wrote, to the Anglo-Saxon version of Pope Gregory's Dialogues, made, not by himself, but under his direction by Werefrith, bishop of Worcester. Wanl. Catal. p. 71.—The "Tituli Caputum," or Table of Contents, to the Boethius, is drawn up in the same inartificial manner as the Table to Alfred's Orosius.

(N. 2.)—P. ii. l. 12.—þa ȝeƿoht e he hī eƿten to leoƿe.—Though this preface was written after Alfred had turned the metres into Saxon verse, it is prefixed to the Manuscript in which the prose versions are inserted. Perhaps anciently, as well as at the present day, Alfred's prose was by some persons preferred to his poetry. See Turner's Hist. A. S. vol. 2. p. 102.

(N. 3.)—P. iv. l. 8.—Du Boetiuȝ hine ȝingende ȝebæd.—Literally, 'prayed him,' i. e. addressed himself to prayer. It is scarcely necessary to remind the reader, that many verbs are used *reflectively* in Saxon, which do not admit of such a construction in modern English. Some take the pronoun in the accusative case, and others in the dative.

(N. 4.)—P. iv. l. 17.—hu he hit macian ȝeolde.—Literally, 'how he should make it.'

(N. 5.)—P. vi. l. 16.—[ȝeƿælȝ.]—Rawl. ed. ungeƿælȝ.

(N. 6.)—P. viii. l. 3.—hīpa ȝæȝeƿneȝe.—The word 'hīpa' is not grammatically correct; but see the chapter.

(N. 7.)—P. viii. l. 6.—hī hī ƿoldon ahebban.—There is no word to which the first 'hī' is referable. It is used indefinitely, for *men, persons, people*.

(N. 8.)—P. x. l. 24.—hī ƿendon hīȝ.—The word 'hīȝ' is used indefinitely, for *a man, any one*.

(N. 9.)—P. xiv. l. 9.—[mȝtlice ƿita ȝ manȝƿealde eapƿoþa.] Rawl. ed. mȝtlicum ƿitum ȝ manȝƿealdb eapƿoþum.

(N. 10.)—P. 2. l. 10.—ȝe ðeodȝic ƿæȝ Amulinga.—Theodoric the Ostrogoth, is said to have been the fourteenth in lineal descent, of the royal line of the Amali. Gibbon. c. 39.

(N. 11.)—P. 2. l. 13.—*ƿ hi moƿtan heopa ealdbihta ƿýpþe beon.*—Literally, ‘that they might be worthy of their ancient rights.’

(N, 12.)—P. 2. l. 13.—*ealdbihta.*—The compound words, which are so abundant in Anglo-Saxon, cause many sentences to appear ungrammatical, which are not really so. The compounds here alluded to, are not words formed by means of prepositions, prefixes, affixes, &c. which are essential to the language; but words compounded from substantives and adjectives.—The adjective is frequently found in a state of composition with its substantive, and remains uninflected through all the cases. Thus the adjective ‘*ealð*,’ in composition with the substantive ‘*þiht*,’ makes ‘*ealð þihta*’ and ‘*ealð þihtum*’ in the genitive and ablative plural; and, in composition with the substantive ‘*hlaford*,’ makes ‘*ealð hlafordum*’ in the ablative plural.—So two substantives are often compounded together, and the terminating one only, conforms to the laws of inflection. In this case the prefixed substantive has an *adjective* power, and may be translated by a corresponding adjective, or by its own genitive case. Thus the substantive ‘*populð*,’ compounded with the substantives ‘*þeap*’ and ‘*ƿælþ*’ respectively, makes ‘*populð þeapum*’ and ‘*populð ƿælþum*’ in the ablative plural.—Nor is this sort of composition limited to two words. The compound ‘*ealð hlaford*,’ considered as one word, may be again compounded; as, in the present chapter, with the substantive ‘*cýn*.’ The latter word only, is then subject to inflection; both ‘*ealð*’ and ‘*hlaford*’ remaining invariable. Accordingly we find, ‘*ealð hlaford cýnney*’ in the genitive singular. It is immaterial whether the words in composition are joined together, or written as distinct words. They occur as often one way as the other. In printing Anglo-Saxon books, the *hyphen* is sometimes introduced to distinguish compounds, but that character has been considered inadmissible in this work.

(N. 13.)—P. 2. l. 17.—*heƿetoha.*—Properly, the leader of an army. See Note 63.

(N. 14.)—P. 2. l. 18.—*Boetius.*—In addition to Alfred’s short account of Boethius, it may be useful to state, that this excellent

statesman and philosopher was born, probably, about A. D. 455; that he was imprisoned by Theodoric in 523; and that he was put to death by order of that prince in 526.

(N. 15.)—P. 4. l. 6.—*Senbe þa ðigellice*.—The verb ‘*rende*’ is here, to use Hickes’s expression, put *absolutely*, i. e. without a nominative case. In fact, the nominative case is understood, and must be sought in the preceding sentence. In translating such passages (which are of frequent occurrence) it is necessary to supply the nominative case, or a pronoun or other word of connection, or to change the form of expression. Hickes strangely considers this as a Dano-Saxon barbarism Thes. A. S. Gr. pp. 96. 133.

(N. 16.)—P. 4. l. 23.—[*ꝛꝛiþe*]—Rawl. ed. *ꝛꝛi*.

(N. 17.)—P. 6. l. 10.—*ƿiꝛðom mib hꝛ ƿopðum*.—In several parts of this work, the reader will meet with inconsistencies resulting from the grammatical accident of *gender*. In the Anglo-Saxon language, many substantives are neuter, but the far greater number, though denoting objects undistinguished by sex, are considered grammatically as either masculine or feminine. These distinctions appear to be in some measure regulated by termination, but they are frequently arbitrary and capricious. *Mon*, *the moon*, is masculine; *Sunna*, *the sun*, feminine; *ƿiꝛ*, *wife* or *woman*, neuter.—In the original work of Boethius, Philosophy is described as a female, with perfect consistency, the word ‘*Philosophia*’ being grammatically of the *feminine* gender. But Alfred in general translates ‘*Philosophia*’ by ‘*ƿiꝛðom*,’ which is invariably *masculine*. Hence we find him applying masculine articles, pronouns, and adjectives, to *ƿiꝛðom*, who is perhaps in the same page described as the ‘*ƿortep modop*’ or ‘*agene modop*’ of Boethius. In a few places, ‘*Philosophia*’ is rendered by ‘*Ʒeyceadƿiꝛney*,’ *Reason*, and is then feminine. In one instance, the words ‘*ƿiꝛðom*’ and ‘*Ʒeyceadƿiꝛney*’ are used conjunctively, to designate Philosophy, with a verb in the plural number; and yet the author immediately reverts to the singular, and says, ‘*þa ongan he eꝛt ƿꝛꝛecan*.’ It may also be remarked, that though the dialogue should properly be carried on between Philosophy and Boethius, Alfred frequently chooses to make ‘the Mind’

(i. e. the mind of Boethius) one of the interlocutors, instead of Boethius himself; and that *Mod*, *the mind*, is a substantive of the neuter gender.

(N. 18.)—P. 8. l. 11.—[þrūnzþ.]—Rawl. ed. þrūnzþ.

(N. 19.)—P. 16. l. 19.—[godey.]—Rawl. ed. Godey.

(N. 20.)—P. 16. l. 28.—hƿæt þe ƿeo.—Literally, ‘what is to thee.’

(N. 21.)—P. 26. l. 12.—Nu þu hæfƿt onziten þa ponclan tƿupa þær blindan luytey.—The word ‘luytey’ is a mistranslation. Boethius’s words are, “Deprehendisti cæci numinis [Fortunæ] ambiguos vultus.”

(N. 22.)—P. 26. l. 22.—þa ilcan þe ƿæpon on ƿulneſſe.—Literally, ‘the same would have been to thee in tranquillity.’

(N. 23.)—P. 28. l. 20.—ƿimberdome.—So Rawl. ed.; but in fact two words, as is evident from the article prefixed.

(N. 24.)—P. 28. l. 27.—to hƿam ætƿite þu me, &c.—Boethius here introduces Fortune arguing with him; but Alfred puts her words into the mouth of Philosophy.

(N. 25.)—P. 30. l. 16.—he beoþ.—‘he’ is often used for ‘hi’ in this work.

(N. 26.)—P. 32. l. 3.—ðeapum.—Used for ‘ðeopum.’

(N. 27.)—P. 34. l. 5.—Ðe ƿar þeoy hƿeapƿung betere, &c.—This sentence is made conformable to the Cotton. MS. but the latter part of it is still obscure.

(N. 28.)—P. 38. l. 5.—þe mon to domepe gecear.—‘domep’ signifies literally, *a judge*. Boethius’s words are, “Prætereo sumptas in adolescentiâ negatas senibus dignitates.”

(N. 29.)—P. 38. l. 25.—[fæytey.]—Rawl. ed. fæytey.

(N. 30.)—P. 40. l. 5.—[beophhtney.]—Rawl. ed. beoþþney.

(N. 31.)—P. 44. l. 10.—ealdorpmen ⁊ geþeahteƿar.—Literally, ‘*aldermen and counsellors*.’ The Latin is, “Quid dicam liberos consulares?” Alfred found no proper word for ‘consulares’ in Saxon.

(N. 32.)—P. 44. l. 16.—ƿio meyte æp.—‘æp’ seems put for ‘ap.’

(N. 33.)—P. 48. l. 6.—[geunƿotƿode.]—Rawl. ed. geunƿotƿode.

(N. 34.)—P. 50. l. 6.—[*geƿælþa*].—Rawl. ed. *ungeƿælþa*.

(N. 35.)—P. 52. l. 1.—*þon ær þe*.—Seems put for ‘*ær þon þe*.’

(N. 36.)—P. 54. l. 22.—*ƿigenbe*.—This word should have been translated ‘*falling*,’ it being the participle of *ƿigan*, *to fall*; though Lye has ‘*8igenb, bibulus*.’

(N. 37.)—P. 56. l. 8.—*ƿƿƿƿ eapðað on þæpe ðene eadmod-
neƿƿe*.—Whatever allusions to the Christian religion and its doc-
trines occur in this work, are introduced by Alfred. Boethius,
though a Christian, and deeply versed in the theological contro-
versies of his time, does not in any part of the original mention
the peculiar consolations which Christianity offers to the unfor-
tunate. This has induced some commentators to conjecture, that
he would have added a sixth book, if he had not been prevented
by death.

(N. 38.)—P. 56. l. 26.—[*unundepƿilðeƿ*].—Rawl. ed. *unand-
epƿilðeƿ*. See Lye. V. *un-andepƿilð*.

(N. 39.)—P. 60. l. 3.—[*þeah*].—Rawl. ed. *þeah*.

(N. 40.)—P. 60. l. 9.—*8int þæt ƿeplice*.—‘*þæt*’ is redundant.

(N. 41.)—P. 66. l. 6.—[*plite*].—Rawl. ed. *pliteƿ*.

(N. 42.)—P. 66. l. 17.—[*þe*].—Rawl. ed. *pe*.

(N. 43.)—P. 68. l. 2.—[*Ic*].—Rawl. ed. *Ac*.

(N. 44.)—P. 68. l. 24.—[*he*].—Rawl. ed. *hi*.

(N. 45.)—P. 76. l. 28.—[*ƿif*].—Rawl. ed. *ƿif*.

(N. 46.)—P. 80. l. 11.—*Libepƿƿ*.—“*Liberum quendam vi-
rum*.” Boet.—Alfred mistakes ‘*liberum*’ for a proper name.
The Bodleian MS. has ‘*Tibepƿƿ*.’

(N. 47.)—P. 80. l. 22.—[*þe ma*].—Rawl. ed. *þemma*.

(N. 48.)—P. 82. l. 9.—[*ƿodeƿ ƿe*].—Rawl. ed. *ƿe ƿodeƿ*.

(N. 49.)—P. 82. l. 21.—[*hie*].—Rawl. ed. *hi ne*.

(N. 50.)—P. 86. l. 4.—[*ƿode*].—Rawl. ed. *ƿode*; but it
seems to be the nominative plural of the adjective ‘*ƿod*,’ agree-
ing with ‘*hi*.’

(N. 51.)—P. 88. l. 18.—*þenƿ þu ƿ ƿe ƿoðcunða anpealð, &c*.
—Alfred mistakes the meaning of Boethius, whose words are,

“*Celsa num tandem valuit potestas*

“*Vertere insani rabiem Neronis?*”

(N. 52.)—P. 88. l. 25.—[*pæne.*]—Rawl. ed. *pæpon.*

(N. 53.)—P. 90. l. 1.—*Ða je ƿiȝdom ȝa, &c.*—The following is the short passage in Boethius on which this chapter is founded: “Tum ego, scis, inquam, ipsa minimum nobis ambitionem mortalium rerum fuisse dominatam; sed materiam gerendis rebus optavimus, quo ne virtus tacita consenesceret.”

(N. 54.)—P. 90. l. 12.—*cræft.*—Literally, ‘*craft.*’—Perhaps no word in the Anglo-Saxon language is used in a greater variety of senses. In its different applications, it may denote, art, trade, profession, practice, employment, workmanship, skill, talent, ability, power, strength, faculty, virtue, excellence, endowment, good quality, &c.—It is also used, though rarely, in a bad sense, for cunning, contrivance, artifice.

(N. 55.)—P. 92. l. 19.—[*beoþ.*]—Rawl. ed. *oð.*

(N. 56.)—P. 94. l. 9.—[*oð.*]—Rawl. ed. *oþ.*

(N. 57.)—P. 96. l. 16.—*heopa ȝƿræc iȝ toðæled on tȝa ȝ hund ȝeoƿontȝ.*—This calculation of the number of languages occurs again, p. 254. It is also mentioned in Ælfric, de vet. test.—The passage in Ælfric is thus translated by Lisle: “Now the history telleth us concerning Noe’s posterity, that his sons begot seuentȝ and two sons, who began to build that wonderfull citie and high tower, which in their foolish imagination should reach up to heauen. But God himselfe came thereto, and beheld their worke, and gaue them euery one a sundry language, that they understood not each other what they said: so they quickly surceased the building; and then went they to sundry forrein lands, with as many languages as leaders.”

(N. 58.)—P. 98. l. 12.—*ȝe ȝe ȝær ȝmbe ȝƿmcaȝ.*—‘*ȝær,*’ *there*, is frequently redundant in Saxon, as in modern English.

(N. 59.)—P. 102. l. 15.—[*ȝode.*]—Rawl. ed. *ȝode.*

(N. 60.)—P. 104. l. 15.—[*ontȝed.*]—Rawl. ed. *ontȝeȝ.*

(N. 61.)—P. 106. l. 4.—*Eala oȝeƿmoban. hƿi ȝe ƿilnȝen, &c.*—Alfred mistakes Boethius’s meaning. His words are:

“Quid o superbi colla mortali iugo

“Frustra levare gestiunt?”

(N. 62.)—P. 106. l. 16.—*Dyæt rint nu þær fopemæpan and þær pījan goldrymþer ban welonder.*—This passage is grounded on the following reflection of Boethius :

“ Ubi nunc fidelis ossa Fabricii jacent ? ”

Lye, willing to make the meaning of the Saxon conform to that of the Latin, renders Alfred's version “ Ubi sunt nunc præclari et fidelis Fabricii ossa legati ? ” Dict. V. *Weland*.—It seems, however, that, by a singular association of ideas, the name ‘ Fabricius ’ reminded Alfred of Weland, the celebrated artist in metals. Many particulars respecting this ‘ Vulcan of northern mythology ’ are collected by Mr. Conybeare in his *Illustrations*, p. 236, &c.—The name of Weland was familiar to the Saxon poets. It occurs in *Beowulf*, (Canto vi.) where a coat of mail, in addition to other circumstances testifying its value, is described as ‘ *Welander ge-peopc.* ’ A poetical extract, also, from the Exeter MS. mentions some particulars of Weland's history.—A curious tradition, connected with this subject, existed at a recent period, and is perhaps still preserved, in the neighbourhood of the Vale of the White Horse, in Berkshire, in the heart of Alfred's dominions, and within a few miles of the place of his birth. It is noticed by the Editor of the late valuable edition of Warton's *History of English Poetry* (preface, p. 90.) as follows: “ In a letter written by Francis Wise to Dr. Mead ‘ concerning some antiquities in Berkshire, particularly the White Horse,’ an account is given of a remarkable pile of stones, to which the following notice is attached: ‘ All the account which the country people are able to give of it is: At this place lived formerly an invisible smith; and if a traveller's horse had left a shoe upon the road, he had no more to do than to bring the horse to this place with a piece of money, and leaving both there for some little time, he might come again, and find the money gone, but the horse new shod. The stones standing upon the Rudgeway, as it is called, I suppose gave occasion to the whole being called Wayland-Smith; which is the name it was always known by to the country-people.’ ”—It is unnecessary to remind the reader of the use made by Sir Walter Scott of this fiction in his admirable romance of ‘ *Kenilworth.* ’

(N. 55.)—P. 106. l. 23.—*je aꝛæða Romþara hepetoga*.....
Bꝛutuꝛ. oþþe naman Ćaſſiuꝛ.—Brutus and Cassius are here con-
 founded. The word ‘*aꝛæða*’ is obscure. ‘*Deꝛetoga*’ appears
 to be used throughout the work for *consul*. See Note 13.

(N. 64.)—P. 108. l. 5.—[*ðe*.]—Rawl. ed. *ðeah*.

(N. 65.)—P. 110. l. 9.—[*bnȳcþ*.]—Rawl. ed. *bnȳcþ*. See
 Lye, Supp. V. *Bnȳan*.

(N. 66.)—P. 110. l. 13.—[*ſpa þæſ ȳnðeſ ȳſc*.]—Rawl. ed.
ſpæþeſ ȳnðeſ þȳſ.

(N. 67.)—P. 110. l. 16.—*ſio leaſe geſælp hio tihþ*.—This is
 one of the many instances in which the personal pronouns are
 redundant.

(N. 68.)—P. 114. l. 22.—*ſealpaþ*.—Perhaps the true reading
 would be ‘*ſealpaþ*’ or ‘*ſealupaþ*.’ See Lye, V. *ſealupa*.

(N. 69.)—P. 116. l. 1.—*þonne ær þe*.—‘*ær*’ seems to be a
 contraction of ‘*æfre*.’

(N. 70.)—P. 116. l. 14.—*geſtatelod*.—Used for *geſtaþelod*.

(N. 71.)—P. 118. l. 3.—[*þæpe*]—Rawl. ed. *þinpe*.

(N. 72.)—P. 118. l. 9.—[*ic*]—Rawl. ed. *1ȳ*.

(N. 73.)—P. 118. l. 28.—*ſȳðþan*.—Used for *ſiððan*.

(N. 74.)—P. 122. l. 20.—[*oꝛatihȳc oꝛ*]—Rawl. ed. *oꝛatihþ oþ*.

(N. 75.)—P. 124. l. 9.—*þ 1ȳ þonne Ġod*.—The Latin of Boe-
 thius is, “*Id autem est bonum*.”—That God is the supreme good,
 is not formally stated by Boethius, till after a long train of rea-
 soning, which is followed by his admirable address to the Deity.
 It first occurs in the part of lib. iii. *prosa* 10. which corresponds
 with C. xxxiv. §. ii. of the present work. But in this, and some
 subsequent passages of the Anglo-Saxon, the construction shews
 that *Alfred* meant to put *God*, instead of *good*; thus anticipating
 Boethius’s conclusion, and introducing some confusion into his
 own work. In Saxon, the word ‘*god*’ denotes both *God* and *good*,
 so that there can be no other guide to its meaning, independ-
 ently of the context, than the introduction of a capital letter. In
 this respect, the present edition generally follows Mr. Rawlinson’s;
 but in a few instances, a capital has been substituted for a small
 letter, or a small letter for a capital.

(N. 76.)—P. 126. l. 15.—[oꝥðælpe]—Rawl. ed. gives 'oꝥ ðælpe' as the reading of the Bodleian MS. and 'oꝥt ðælpe' as that of the Cotton. These not being intelligible, Junius (Rawl. ed. p. 167.) proposes to substitute 'oꝥðælpe;' and Lye (Dict. V. ðælpe) 'oꝥt tælpe.'—Junius's reading has been adopted, as the more probable.

(N. 77.)—P. 132. l. 16.—[oþeꝥ]—Rawl. ed. 'heopa.'

(N. 78.)—P. 136. l. 25.—benugon.—Not explained in dictionaries, but Lye refers to Hickes. Ep. Dis. p. 55, where 'be nuge' occurs.

(N. 79.)—P. 140. l. 1.—ꝥꝥelce eoꝥ mæte.—Literally, 'as if it dream you;' 'mæte' being used impersonally and reflectively.

(N. 80.)—P. 140. l. 3.—ꝥeꝥælþæ.—From 'æ' being sometimes substituted for 'e' final, it may be concluded that the latter was sounded, though perhaps faintly.

(N. 81.)—P. 140. l. 26.—Ða anbꝥꝥonðe Boetiuꝥ.—Alfred frequently forgets that he is writing in the character of Boethius, and names him in the third person.

(N. 82.)—P. 144. l. 8.—þonne ne ðoꝥꝥte he.—Rawl. ed. þonne he ne ðoꝥꝥte he.

(N. 83.)—P. 144. l. 24.—hingꝥuge.....þýꝥꝥte.....cale.—These verbs are all in the singular number, and used impersonally. The reader cannot have failed to observe how frequently verbs take an impersonal form in the Anglo-Saxon language.

(N. 84.)—P. 148. l. 21.—ꝥe Catuluꝥ ꝥæꝥ heꝥetoga on Rome.—Catullus the poet, is confounded with Catulus the consul.

(N. 85.)—P. 152. l. 1.—þeapꝥ.—Used for þeapꝥꝥ.

(N. 86.)—P. 154. l. 16.—hiꝥ.—The sense requires 'hiopa.'

(N. 87.)—P. 154. l. 20.—an.—Used for on.

(N. 88.)—P. 154. l. 27.—[ꝥæt]—Rawl. ed. nat.—See Lye, Dict. V. ꝥenan.

(N. 89.)—P. 156. l. 2.—ðomeꝥꝥ.—maþmhýꝥðꝥ.—*Prætors—prefects.*

(N. 90.)—P. 160. l. 12.—ꝥꝥa ꝥꝥa me ꝥimle ꝥit ðýðe.—Mr. Turner considers this as an allusion by Alfred to himself. 2. Hist. A. S. p. 52.—Doubtless every part of this work acquires additional

interest, when considered with reference to the character and situation of Alfred. But it can hardly be affirmed that the present passage contains any particular allusion; because the words are put into the mouth of the tyrant Dionysius. This is obviously the true construction of the Saxon.

(N. 91.)—P. 166. l. 20.—[hi ne]—Rawl. ed. hine.

(N. 92.)—P. 168. l. 9.—[hit]—Rawl. ed. hi.

(N. 93.)—P. 168. l. 16.—[fægnaþ]—Rawl. ed. fæginaþ.

(N. 94.)—P. 170. l. 3.—ðeapeꝛ.—Used for ðeapꝛ.

(N. 95.)—P. 170. l. 20.—[eopeꝛ]—Rawl. ed. eoppeꝛ.

(N. 96.)—P. 172. l. 23.—Ac þeah manige beapn.—Rawl. ed.

Ac þeah mon manige beapn.

(N. 97.)—P. 186. l. 5.—[godb]—Rawl. ed. God.

(N. 98.)—P. 188. l. 1.—gīf þu ænigne mon cuþeꝛt ðara þe hæfðe.—‘ðara’ is redundant, the verb ‘hæfðe’ being in the singular number. This form of expression frequently occurs.

(N. 99.)—P. 188. l. 24.—biþ ʒ God.—So Rawl. ed.—In several places in the beginning of this section, the original Latin of Boethius requires ‘god,’ *good*, instead of ‘God;’ but Mr. Rawlinson’s edition is here followed, as probably expressing *Alfred’s* meaning. See Note 75.

(N. 100.)—P. 192. l. 26.—[ðæra]—Rawl. ed. ðæpe.

(N. 101.)—P. 194. l. 23.—genýht.—Alfred uses this word by mistake. The sense requires ‘blīȝ,’ or ‘pīllan.’

(N. 102.)—P. 198. l. 1.—Eala Dnyhten, &c.—The address to the Deity contained in this section, is an imitation of Boethius’s beautiful metre,

O qui perpetuū mundum ratione gubernas
Terrarum cælique sator, &c.

But with so many alterations and improvements, that it may in great measure be considered as Alfred’s original composition. A strain of unaffected piety pervades it, and the writer introduces several particulars relating to natural philosophy and the system of the universe, which, as proceeding from him, are peculiarly interesting. Mr. Turner observes that Alfred “mingles with his devotion all the natural philosophy he possessed.”

(N. 103.)—P. 198. l. 23.—þapa.—Redundant. See Note 98.

(N. 104.)—P. 200. l. 22.—þ þatan.—þ seems put by mistake for 'þam.'

(N. 105.)—P. 202. l. 10.—opcuman.—A contraction of 'oþer-cuman.'

(N. 106.)—P. 202. l. 14.—je þodon hine hæfþ ælce ðæg utane.—Lye (Dict. V. Utan.) renders this passage, "firmamentum ipsam quotidie circumdat," considering 'hine' as referable to 'eoþe.' But, as the latter word is of *f. g.* the verb 'hæfþ' seems to be used with 'hine' in a reflective sense.—Perhaps instead of 'ælce ðæg,' we ought to read 'ælce þæge.'

(N. 107.)—P. 202. l. 22.—þra þra nu þateþ 'j eoþe þint.—Rawl. ed. þra þra nu þateþ 'j eoþe þint.

(N. 108.)—P. 204. l. 22.—[þelfne]—Rawl. ed. þelfne.

(N. 109.)—P. 206. l. 5.—hij ꝥeeapnunga.—The word 'hij' refers to 'þeoþra,' which is *m. g.*

(N. 110.)—P. 206. l. 23.—þnytt.—Used for 'þeþtt.'

(N. 111.)—P. 210. l. 21.—[ꝥob]—Rawl. ed. ꝥob.

(N. 112.)—P. 212. l. 21.—hij ꝥeo heahe ꝥobney.—Rawl. ed. hij 'j ꝥeo heahe ꝥobney.

(N. 113.)—P. 214. l. 6.—[ꝥob]—Rawl. ed. ꝥob.

(N. 114.)—P. 216. l. 26.—[ꝥob]—Rawl. ed. ꝥob.

(N. 115.)—P. 218. l. 1.—[ꝥob]—Rawl. ed. ꝥob.

(N. 116.)—P. 218. l. 1.—'j þeah 'j an ꝥob.—This reading is grounded on the Cotton. MS.—The Bodleian has 'j ꝥe þeah 'j ꝥob.'

(N. 117.)—P. 222. l. 9.—þearþ.—Used for þeartt.

(N. 118.)—P. 224. l. 12.—þonne.—Used for þone.

(N. 119.)—P. 228. l. 1.—þio beoþhtney þæne þunnan þcman ꝥie. þæþ æþ. neþ, &c.—The words 'þæþ æþ neþ' being unintelligible to Lye, he proposes to read 'þeoþtne,' Gram. to Jun. Etym.—But there is no obscurity in the passage, as now pointed, 'þæþ æþ' being parenthetical.

(N. 120.)—P. 232. l. 2.—þara þe ꝥite.—'þara' is redundant. See Note 98.

(N. 121.)—P. 242. l. 8.—[he]—Rawl. ed. hi.

(N. 122.)—P. 242. l. 10.—[agnum]—Rawl. ed. anum.

(N. 123.)—P. 242. l. 18.—hīȝ.—Used indefinitely. See Note 8.

(N. 124.)—P. 242. l. 18.—[pūhtpīneȝre]—Rawl. ed. unpūht-
pīneȝre.

(N. 125.)—P. 246. l. 22.—þone.—Used for 'þonne.'

(N. 126.)—P. 246. l. 22.—ȝ ȝ he īȝ.—'he' seems redundant.

Perhaps we ought to read 'ȝ ȝ te īȝ.'

(N. 127.)—P. 250. l. 1. and 3.—[Ġob]—Rawl. ed. god.

(N. 128.)—P. 250. l. 27.—ðe he tīohhīȝe.—'he' is redun-
dant.

(N. 129.)—P. 252. l. 18.—Ic pat ȝ þu ȝehenbert, &c.—The fable of the giants warring against Jupiter, and the history of the tower of Babel, are introduced by Alfred, in consequence of the following short allusion in Boethius: "Accepisti, inquit, in fabulis lacescenteis cælum gigantes; sed illos quoque, uti condignum fuit, benigna fortitudo deposuit."

(N. 130.)—P. 252. l. 19.—ȝ te Iob Satupneȝ ȝunu ȝceolbe beon, &c.—The word 'ȝceolbe' is frequently used by Alfred, in relating fabulous histories, to avoid making a direct assertion. This form of speech is still in use.

(N. 131.)—P. 254. l. 6.—Deīpa.—*Dura*.—See Daniel, c. 3. v. i.

(N. 132.)—P. 254. l. 14.—tȝa ȝ hund ȝeoƿontȝȝ ȝeþeoda.—
See Note 57.

(N. 133.)—P. 258. l. 16.—[apendendlicpa]—Rawl. ed. anpen-
dendlicpa.

(N. 134.)—P. 260. l. 8.—hit ȝelamp ȝīo. ȝ te an heapeȝe,
&c.—Alfred's translation of this metrum appears to have been considered by himself as poetical, at least it was not re-written by him when he versified the metres; for Junius remarks that in this part the Cotton. MS. differed very little from the Bodleian. It may perhaps be fairly inferred, that the story of Orpheus and Eurydice was Alfred's first attempt at poetry. Exclusively of alliteration, which seems to be neglected, much of the general character of his poetry appears in it, and the story is related with much simplicity and natural feeling.

(N. 135.)—P. 262. l. 24.—[he]—Rawl. ed. hī.

(N. 136.)—P. 264. l. 10.—[he]—Rawl. ed. has not this word.

(N. 137.)—P. 264. l. 11.—gīf he hine undeþbæc beþape.—
'beþeon' is repeatedly used as a reflexive verb.

(N. 138.)—P. 274. l. 5.—[geſihȳt]—Rawl. ed. geſiht.

(N. 139.)—P. 278. l. 20.—[hī]—Rawl. ed. hit.

(N. 140.)—P. 282. l. 14.—[ſoð]—Rawl. ed. ȝoð.

(N. 141.)—P. 284. l. 17.—[ȝ]—Rawl. ed. ȝan.

(N. 142.)—P. 288. l. 17.—foþþa.—Perhaps this should be
'foþcuþa.' The metrical version has 'pȳþa.'

(N. 143.)—P. 290. l. 17.—þuþþunian mihte.—Rawl. ed.
þuþþunian ne mihte.

(N. 144.)—P. 294. l. 13.—[hpylc]—Rawl. ed. hpyle. Cott.
MS.

(N. 145.)—P. 296. l. 17.—[ȝ]—Rawl. ed. ȝ.

(N. 146.)—P. 298. l. 21.—[ðe]—Rawl. ed. ða.

(N. 147.)—P. 300. l. 2.—lþacige ȝ Retie.—Ulysses has been
sometimes called 'Neritius dux,' from Neritos, a mountain of
Ithaca. Alfred supposes Retia (*Neritia*) to be a distinct island
or kingdom. In his metrical version he makes a still greater
mistake. See Note 189.

(N. 148.)—P. 300. l. 10.—foþþuþan.—Used for 'foþþuþen.'

(N. 149.)—P. 300. l. 10.—[ut on]—Rawl. ed. uton.

(N. 150.)—P. 300. l. 10.—ſwendel ſæ.—The Wendel Sea is,
generally, the Mediterranean. It is also used in a more confined
sense for the Adriatick. See Alfred's Orosius, l. 1. c. 1.

(N. 151.)—P. 300. l. 18.—[eal cȳn]—Rawl. ed. ælcine.

(N. 152.)—P. 302. l. 6.—Sume hī ȝædon, &c.—Literally,
'Some, they said, she should transform to lion, and when *she*
should speak, then *she* roared.'—leo or leon, a lion, is *f. g.*

(N. 153.)—P. 304. l. 16.—[ðonne]—Rawl. ed. ðone.

(N. 154.)—P. 308. l. 10.—foþ þæm anum.—Literally, 'for
this alone.'

(N. 155.)—P. 314. l. 15.—[geſælȳpan]—Rawl. ed. ungeſælȳpan.

(N. 156.)—P. 316. l. 10.—[hī ne]—Rawl. ed. hine.

(N. 157.)—P. 318. l. 19.—[hu]—Rawl. ed. hi.

(N. 158.)—P. 322. l. 3.—Ac ic þat, &c.—This sentence should rather have been translated as follows: ‘But I think that if the guilty had any spark of wisdom, and in any measure knew that they could make amends for their crimes by punishment which might be inflicted on them here in this world; they would not then say,’ &c.

(N. 159.)—P. 328. l. 11.—[ʒob.]—Rawl. ed. Frob.

(N. 160.)—P. 330. l. 16.—folc þundþaþ þær þe, &c.—Rawl. ed. folc ne þundþaþ no þær þe.—See Lye, Dict. V. Þundþan.

(N. 161.)—P. 330. l. 18.—[ne]—Rawl. ed. has not this word.

(N. 162.)—P. 332. l. 8.—[þæpe]—Rawl. ed. pæpe.

(N. 163.)—P. 336. l. 2.—[hi]—Rawl. ed. hit.

(N. 164.)—P. 338. l. 15.—[hpeaþþaþ]—Rawl. ed. hpeaþþob.

(N. 165.)—P. 338. l. 19.—þa ƿpa on ƿæney eaxe, &c.—The whole of this section may be considered as Alfred’s original production. The simile of the Wheel is pursued too far, and in some parts is not very intelligible.

(N. 166.)—P. 338. l. 27.—midmeƿtan.—By this word, and ‘midleƿtan’ afterwards, Alfred means those men, who are neither the best, nor the most numerous or worst class (þa mæƿtan.)

(N. 167.)—P. 340. l. 11.—[þa mæƿtan]—Rawl. ed. mæƿtan.

(N. 168.)—P. 342. l. 9.—þƿýlc iƿ þæt ƿ þe ƿýnb hataþ.—These words are to be read in connexion with the beginning of the following section.

(N. 169.)—P. 342. l. 18.—[þƿapaþ]—Rawl. ed. þƿapaþ, See Lye, Dict. V. Ðƿapan.

(N. 170.)—P. 342. l. 20.—[hit]—Rawl. ed. hi.

(N. 171.)—P. 348. l. 8.—[þe]—Rawl. ed. he.

(N. 172.)—P. 354. l. 5.—[ʒebýneð]—Rawl. ed. ʒebýneð.

(N. 173.)—P. 356. l. 9.—[ðe]—Rawl. ed. ƿe.

(N. 174.)—P. 356. l. 29.—fliht ƿe ƿæta ƿ ðƿýge.—“Contendit humidum sicco.” Lye, Dict. V. Flitan; but ‘fliht’ seems rather from ‘flion.’

(N. 175.)—P. 358. l. 1.—[cile]—Rawl. ed. lice.

(N. 176.)—P. 362. l. 22.—[he]—Rawl. ed. hi.

- (N. 177.)—P. 372. l. 23.—[he]—Rawl. ed. has not this word.
 (N. 178.)—P. 374. l. 1.—[he]—Rawl. ed. hi.
 (N. 179.)—P. 374. l. 27.—[habban]—Rawl. ed. habbe.
 (N. 180.)—P. 378. l. 26.—[hæfȝt]—Rawl. ed. hæfȝ.
 (N. 181.)—P. 380. l. 6.—[hit]—Rawl. ed. hi.
 (N. 182.)—P. 382. l. 14.—[hƿæþop]—Rawl. ed. hƿæþop.
 (N. 183.)—P. 382. l. 26.—[hio]—Rawl. ed. hi.
 (N. 184.)—P. 384. l. 6.—*geƿiȝ andȝit*.—These words are generally rendered *intelligence*, in conformity with the Latin. By ‘*intelligentia*’ Boethius means, the highest degree of knowledge.
 (N. 185.)—P. 386. l. 4.—[ƿe]—Rawl. ed. ƿe.
 (N. 186.)—P. 386. l. 23.—[geond]—Rawl. ed. *geon*.
 (N. 187.)—P. 388. l. 6.—Fop þȝ ƿe ȝceoldon, &c.—This last chapter, which is peculiarly interesting, is almost entirely Alfred’s own.
 (N. 188.)—P. 394. l. 1.—*Drihten ælmihtiga God*, &c.—This prayer is added, at the end of the Bodleian MS., in a more modern hand. It was not appended to the Cotton.

(N. 189.)—P. 398. l. 23.—*De ƿær Ðnacra þioba aldon. and Retie. ƿiceȝ hƿiðe*.—Two lines only in Rawl. ed.—The present division was suggested by the alliteration. Alfred, by mistake, puts ‘*Ðnacra*’ for *Ithaca*. See Note 147.

(N. 190.)—P. 399. l. 26.—[þa]—Rawl. ed. þu.

(N. 191.)—P. 400. l. 2.—*Nænigne ðonan. mepe hengeȝta ma*.—One line, in Rawl. ed.

(N. 192.)—P. 400. l. 5.—on *ƿiȝel ȝtream*.—Manning in Supp. to Lye’s Dict. says, “*ƿiȝel*. i. e. *ƿiȝ-el*, pro *ƿiȝ-eðel*. *Quinque* (urbes habens) regio; quo nomine designari videtur a Saxonico Boetii interprete, *Hellespontus*, Asiæ minoris provincia in qua quinque fuerunt urbes.—*ƿiȝel ȝtream* itaque erat *Hellesponti* fluentum, sive *Mare Hellespontiacum*.”—That Alfred alludes to the Hellespont, or that part of the *Ægean* Sea which adjoins it, cannot be doubted; but the explanation of the word ‘*ƿiȝel*’

seems too far-fetched. We find 'fifel cŷn' applied to a nation of the Baltic, and 'fifel ðone' to a national boundary in the same quarter. Conyb. Illustr. pp. 14. 85.—The word 'fifel' is perhaps a general appellation descriptive of an interior or narrow sea.

(N. 193.)—P. 400. l. 6.—famiȝ boþdon.—These words are susceptible of more than one interpretation. That given in the English translation seems the most obvious one.

(N. 194.)—P. 400. l. 11.—ȝelac.—The meaning of this word is doubtful. Lye says, "Qu. Cœtus, collectio, numerus?"

(N. 195.)—P. 400. l. 15.—ƿendelfæ.—See Note 150.

(N. 196.)—P. 400. l. 28.—[ȝoð]—Rawl. ed. ȝoob.

(N. 197.)—P. 401. l. 30.—ȝum ƿınca ȝȳden.—"Præcipua dea." Lye, Dict. V. Lum-ƿince.—But 'ȝum ƿınca' seems to be the genitive plural, and referable to 'ðioþ boþen.'

(N. 198.)—P. 402. l. 2.—[ȝeðƿolan]—Rawl. ed. ȝeðƿolan.

(N. 199.)—P. 402. l. 6.—ƿio Lince ƿær. haten ƿoþ heƿiȝum.—One line, in Rawl. ed.

(N. 200.)—P. 403. l. 20.—Sume hi to ƿulƿum ƿuþdon. ne meah-ton þonne. ƿoþð ƿoþþþing-an.—These three lines are deficient in alliteration.

(N. 201.)—P. 404. l. 2.—coþþe.—This word is obscure. Hickes renders coþþer "multitudo, satellitium, comitatus, pompa." Thes. A. S. Gr. p. 130.

(N. 202.)—P. 405. l. 31.—ðæt ƿoð. monna æniȝer.—One line, in Rawl. ed.

THE END.

ERRATA.

Page 4. l. 2. *for* *dam*, *read* *šam*.—l. 23. *for* *porɔdum*, *r.* *porɔdum*.—P. 15. l. 8. *for* *error*, *r.* *errour*.—P. 19. l. 32. *for* *showdest*, *r.* *showedst*.—P. 36. l. 11. *for* *icinc*, *r.* *ic inc*.—P. 51. l. 27. *for* *roof* *all*, *r.* *roof of all*.—P. 55. l. 14. *dele* *the*.—P. 83. l. 24. *for* *shewn*, *r.* *shown*.—P. 91. l. 12. 20. and P. 121. l. 15. *for* *shew*, *r.* *show*.—P. 132. l. 11. *for* *šam* *r.* *šam*.—P. 146. l. 21. *for* *andpýn eoþrum*, *r.* *andpýne oþrum*.—P. 156. l. 15. *for* *na*, *r.* *ne*.—P. 162. l. 9. *for* *forterfæder*, *r.* *forterfæder*.—P. 192. l. 17. *for* *foremærner*, *r.* *foremærner*.—P. 219. l. 7. *for* *sfiines*, *r.* *shines*.—P. 242. l. 22. *for* *forɔtio*, *r.* *forɔtio*.—P. 280. l. 14. *for* *cnæfter*, *r.* *cnæftar*.—P. 356. l. 22. *for* *butpuht*, *read* *betpuht*.

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